

THE
CHRISTIAN
REMEMBRANCER.

MAY, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta. By HIS WIDOW. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.* 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3*l.* 13*s.* 6*d.*
2. *The Last Days of Bishop Heber. By THOMAS ROBINSON, A.M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship.* Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9*s.*
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1821. 8vo. 9*s.* 6*d.*
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 8vo. 9*s.* 6*d.*

(Continued from p. 200.)

WE now come to the third division in which we proposed to regard the subject of the volumes before us—that of opinion. We have remarked that, in this respect, Heber has been grossly misrepresented. While all sects and parties have concurred in admiration of his talents, temper, and conduct, and felt it an honour to have, in any degree, the authority of his name, one class of men, whose designation implies them monopolists of religious truth—the so-called Evangelicals—have not scrupled to create an extensive impression, that Heber was not only favourable to their views, but actually one of their number. The manœuvre has not succeeded; the contrary is now well known; but we are not aware that any succinct

account of Heber's sentiments on important subjects has yet been compiled from the valuable materials scattered throughout the works before us. We shall endeavour, therefore, in the spirit of the historian, to examine and arrange what illustrative matter we can find; and not only to shew how little pretension the party in question can make to the countenance of Heber, but also to point out what sentiments he entertained on subjects of permanent or transitory interest.

And first, it should be remarked, that it is great injustice to Heber, to make him a party man at all. No man was ever so far from any thing of the kind. Much of his conduct, which has been distorted into patronage of party societies and sentiments, arose from his intense solicitude to avoid self-committal to the cause of party, no less than from that guileless and artless simplicity of heart, that charity which "believeth all things," of which we spoke in our last number. His earnest anxiety on this point is continually apparent. In a private letter to his friend, Miss Dod, which contains a masterly refutation of the principle on which Calvinism is advocated in Scott's "Force of Truth," he expresses himself thus:

Give your conscience into the keeping of no man or set of men, but do what you think right before God, without caring whether or no it is usually done by the religious party with whom you are most connected. If this were universally observed, avoiding all perverseness or needless singularity, the spirit of party would soon disappear.—Vol. I. p. 551.

In a letter, indeed, which, in perusing the "Life," we did not think it of sufficient consequence to mark, and cannot now refer to, he speaks of "the two fiercest and foolishlest parties that ever divided a Church—the High Church *party* and the Evangelicals," a passage which we only think proper to notice, because the Edinburgh Reviewer (such is the anxiety universally manifested for a shred of Heber's approval) has endeavoured to identify Heber's views with his own (!), and to represent the Bishop as stigmatizing the whole Clergy of the Church of England, with the exception of himself, with the epithets "fierce" and "foolish." Perhaps there was no point in which Heber more faithfully followed his Divine Master, than in his meekness, charity, and that "lowliness of mind," which esteems others better than self; and to suppose that he meant to apply these terms to the Clergy in general, would not only outrage every consistency of Heber's character, but would do injustice to any Christianity, not on a level with that of an Edinburgh Reviewer. We may, however, observe generally, that this passage ranks among the positive proofs which the volumes now before us abundantly furnish, that Heber was no party man, and consequently never gave in his adherence to those principles, whose advocates would fain represent him their disciple. On another occasion, indeed, he has directly contradistinguished himself from that party. In a letter on the subject of

the Bible Society, signed "AN ARMINIAN," addressed to the editor of this publication, but precluded by its length from insertion, he thus speaks concerning them :

A very general prejudice existed, to my own knowledge, on the continent, against the English Church and prelacy ; while the dark and inveterate misapprehensions of the dissenters at home, will be plain from a cursory inspection of their periodical publications. Nor were they the dissenters only who were thus deceived concerning us. *A considerable party within the Church itself had begun to show symptoms of confining the name of "EVANGELICAL and Religious," to the limits of their own Shibboleth, and of accounting all their brethren who disagreed with them on particular topics, as secular, at least, or careless,—if not altogether profane and carnal.* Thus situated, it was an experiment, as we conceived, well worth the making, to embrace the opportunity afforded us by the new Society of showing ourselves to them as we were, as men (I speak of the collective body of ARMINIAN clergy) who were not inferior in learning, in zeal, in ability, or in personal holiness, to any other set of men upon earth ; who were as active and anxious in promoting the common cause of Christianity as they themselves could be ; who were actuated, even where WE differed from them, by a love of God and man as warm and disinterested as theirs ; who were ready to meet them in every office of brotherly love, and to co-operate with them in every scheme of apparent utility *which demanded from us no sacrifice of principle or consistency.*—Vol. I. p. 526.

As from this passage it is evident that Heber was even opposed to Evangelism, and it would seem from the sentiment before recorded, that he was not a high Churchman, it may be inquired, where did he find the resting-place of opinion ? The term, *high Churchman*, than which nothing has been more misunderstood, has found, in the present instance, its usual destiny. We cannot believe that Heber would call any man fierce or foolish merely for entertaining views different from his own. His truly Christian remarks on Scott's spiritual character, while subverting the religious fabric of that sincere but visionary man, from its very foundation, are proof that he possessed that true Christian liberality, which holds fast faith and charity at once ; and more will appear to the same effect in the course of the present examination. In his judgment against "the high Church party," and the "Evangelicals," we read no declaration of opinion, but simply a condemnation of party spirit, wherever found. Heber was certainly no high Church *party* man ; but if by high Church principles we understand an uncompromising attachment to Church orders and discipline, and an unbending repudiation of all irregular and insubordinate schemes ; a conviction that the interests of the Church and of Christianity were identified, and that any possible injury to the one must be detrimental to the other, then was Heber a high Churchman. We stickle not for terms ; we pledge ourselves to prove the matter of fact. It is as absurd to suppose that Heber condemned high Church principles, together with party spirit, as it would be to conclude that he rejected the Gospel, because of the abuse of the term *evangelical*.

We cannot, perhaps, adopt a more convenient arrangement than by

again referring to the party who have so complacently inscribed *brother* on the grave of Heber; as their peculiarities, and his differences thereupon, will open, perhaps, on the whole, a more intelligible view of his opinions, than any other method with which we are acquainted. The points, then, on which the so-called Evangelical party have separated from their brethren, are principally these: 1. Unconditional election and reprobation, with final perseverance, and the concomitant mysteries, commonly called, collectively, Calvinism; 2. Nonbaptismal regeneration, consequent on the former, and necessarily implying it; 3. Severe and peculiar modes of life, condemnation of amusements, &c.; 4. Lax notions of Church unity, symbolization with dissenters, &c. An examination of Heber's opinions on each of these subjects will afford us a tolerably comprehensive understanding of his general views.

1. As regards Calvinism, this has always been kept in the back ground, as often as it has been found convenient to mystify the public mind on Heber's religious predilections; and, very necessarily, since we see already that he signed himself an Arminian, and has written a very elaborate and demonstrative confutation of Scott's Calvinism, in his "Force of Truth." We recommend our *candid* Calvinistic or semi-Calvinistic friends to turn to the seventeenth chapter of the "Life," and by no means to admit Scott's assertions for Scripture truths, till they have read Heber's masterly exposure. We cannot, however, withhold from them the following perfect demolition of Scott's principal argument, with which so many pious, but enthusiastic persons, have been converted to Calvinism.

He [Mr. Scott] reasons throughout his work, particularly in the conclusion, to this effect: "I have examined these doctrines carefully; I have prayed diligently to God the Holy Ghost to show me the truth; I believe he has heard my prayers; and, therefore, I am sure that all which I have written is *true*." He professes, indeed, (in p. 64 and 80,) to make a distinction between doctrines absolutely necessary, and those which are peculiar to Calvinists. But, on the other hand, he tells us that the system of true Christianity is "incomplete without them," (p. 62.) He tells us, (p. 71,) that he has been led to adopt a system (which in p. 72, he explains to be "every doctrine of the despised system of Calvin,") "under the *guidance and teaching of the Holy Spirit*;" and, therefore, it is plain that he has expected as a right, and as the promised return to his faithful prayers, not only the sanctifying and purifying graces of the Holy Ghost, not only grace to perceive the things which were absolutely necessary to his salvation—but power to determine between the opposite arguments of Calvin and Episcopius.

Now this arises from a misconception of the promises made to prayer, and an inattention to what passes within and around us. It is, indeed, as certain as God is true, that whatever He has *authorised* us to ask of Him, He will grant to our faithful prayers, through Jesus Christ. But when we ask for *more* than He has promised, we ask for what we have no right to expect; we presume beyond His offered mercy; and so far from being bound by His promise to hear our prayer, it is well for us if He does not send chastisement or blindness instead of the prosperity or knowledge for which we are over-anxious. But it is certain that God has only promised us necessary things; and all the passages in Scrip-

ture which Mr. Scott quotes (pp. 75, 77, &c.) are understood by all parties as referring to *necessary* things only. Thus, if a child asks bread of his father, a good parent will not give him a stone; but if he asks for a fine coat, for a costly toy or an unnecessary (to him, perhaps, an unwholesome) dainty, his father will refuse his request, and possibly punish him for making it; and if I should pray to be made a bishop or an expert mathematician, I should fall under the same censure. In like manner, in spiritual gifts, placed as we are in the lowest rank of spiritual beings, and sentenced for the present to "see through a glass darkly," it is plain that the promises of "the Holy Spirit to those who ask Him," of being "guided into all truth," and having "by the same Spirit a right judgment in *all* things," must be limited to such aids and particulars as may ensure our salvation through Jesus Christ; and that we may as well ask for the wings of an angel as freedom from error in whatever doctrinal point may chance to attract our attention. Were it otherwise, there could be no such thing as difference of opinion among those who are really God's children, while it is plain that such difference exists among men who are likely to have prayed for the help of the Holy Ghost as earnestly, (though with somewhat different expectations of the manner in which their prayers were to be heard,) as Mr. Scott himself. Nor can we decide under how many or how great circumstances of error God may allow His children to remain, or how small a measure of light is sufficient, in His hands, to bring them to Him.

Many of the leading doctrines of popery are, to all appearances, subversive of some of the plainest and most essential articles of the Christian faith; yet I cannot read the lives of Bellarmine, Charles Borromeo, Vincent de St. Paul, Fenelon, and Pascal, without feeling that they were holy and humble men, incessant in prayer, and devoted to God and to their inquiries after truth; or without a painful consciousness that, with all the clearer views of God's dispensations which I believe myself to possess, I should be happy beyond my hopes, and certainly beyond my deserts, to sit at the feet of the meanest among them in heaven. Nor dare we, as I conceive, deny that men like these, however grievously mistaken in some points, were under the guidance and teaching of that Spirit from whose inspiration only such virtues as theirs could proceed.

Notwithstanding, therefore, Mr. Scott's prayers and sincerity, he may be in error of the most pernicious kind, though God in His mercy may, through mists and darkness, conduct him to Himself. And how much or how little of his views of religion is erroneous, must be proved by argument and the test of the Holy Scriptures, not by the sincerity of his conviction, the intensity of his devotion, or, what he himself lays so much stress on, the strength of those prejudices, those hopes and fears which he had to encounter in his progress to Calvinism.—Vol. I. pp. 535—537.

It was not probable that a mind which could take so clear and comprehensive a view of this subject should ever take any other. Nor was the probability violated in the instance of Heber. He was a consistent Arminian to the very last. In his sermons on "the decrees of God," and on "God's dealings with Pharaoh," the Calvinistic doctrines are admirably dissected and impugned; and in a discourse preached at Madras, less than a twelvemonth before his death (Sermon X. of the "Sermons in India,") we read:

In thus maintaining God's absolute sovereignty, I am *not* maintaining the doctrine of *ABSOLUTE DECREES*. I *CANNOT CONCEIVE* that God ever uses His sovereignty in that manner; though grace is free, it will not follow that it is employed *IRRESISTIBLY*; and, for all which appears to the contrary in the present parable, the labourers who were sent into the vineyard might, as well as the guests who were invited to the marriage supper, have refused to go, and have preferred their previous idleness, or the service of a different master. But

with such as accept the call, with such as persevere in their labours, with such as, on account of these labours, have reason to expect everlasting life from their Heavenly Father, with all such the calling has been of God; and for that calling, and all its blessed consequences, they owe to God unbounded thankfulness, and have reason to ascribe to His goodness alone even the covenanted rewards which they receive from Him.—P. 170.

2. Heber's mind was of too logical a cast to associate the rejection of fatalism with the acceptance of nonbaptismal regeneration. Many who have revolted in just horror from Calvin's predestination, have yet become converts to the latter opinion. Yet it is impossible to disunite the two. No man can be regenerate except by the Spirit of God. This is generally allowed. Then, if men become not regenerate by water also, we immediately are compelled to admit a selection, or (as its own advocates term it) an arbitrary *election* on the part of God. As all who are not born again cannot enter into his kingdom, those who are not thus regenerated must be reprobated. The connexion of this doctrine with the "*horribilis doctrina*" of Calvin, did not escape the observation of Heber. Accordingly he is, on this point, plain-spoken and decisive. Let us hear him, in his "*Critique on Scott*." That writer, with perfect consistency, degrades the ordinance of baptism from its sacramental efficacy, contemptuously terming it "*water baptism*;" forgetful, however, that "*water and the Spirit*" are associated in the very Scriptures on which his own sect profess to lay the foundation of this dogma. Heber replies—

What he says respecting "*water baptism*," is founded in misapprehension. Nobody, I apprehend, ever supposed, that "*being born of the Spirit*" was the same thing with water baptism. What we maintain is, that it is a SPIRITUAL grace, quite distinct from the outward sign, *but given by God, according to his promise, to those who receive that sign.* We believe, that in baptism, a MIGHTY WORK IS WROUGHT ON THE SOUL BY THE HOLY GHOST: that the person thus devoted to God is placed in a state of adoption and salvation; and that a seed of life is then sown, which the subsequent favour of the Holy Ghost (as displayed in His various ordinary and providential visitations, both internal and external,) like the genial influence of the sun, invigorates, renews, and calls into action. WITHOUT THIS BELIEF, BAPTISM WOULD BE AN IDLE PAGEENTRY.—Vol. I. p. 540.

In a sermon preached only a very few months before his death, for the benefit of the Incorporated Society for the Propagation of the Gospel, (tenth of the "*Sermons in India*") we read—

The promise, CONSEQUENT ON BAPTISM, of remission of sins, and the GIFTS AND COMFORTS OF GOD'S SPIRIT, was not only to them and to their children, but to as many as God should call from the furthest regions of the earth, and the nations previously most estranged from the knowledge and worship of Jehovah.—P. 180.

In the very year of his death the Bishop preached, at Cuddalore, a sermon, before preached at Oxford, in which occurs the following:—

Though it is certain that in many passages of St. Paul, justification, adoption, and final salvation are employed as convertible terms, inasmuch as they are all constituent parts of one great benefit, and the last is the natural and (so far as

God's share in the transaction goes) the certain consequence of the former, it is plain that the justification of which he had been here speaking (inasmuch as he had spoken of it as already begun in the persons whom he was addressing, and, in the sense of our Church, as the cause, not the consequence of holiness) is *distinct*, as occurring in this life, from our *final acceptance and salvation in the life to come*; and is conferred, in fact, in that BAPTISM by whose typical form he illustrates its obligations. It is the same with that REGENERATION of which baptism is the outward symbol, and which marks out, wherever it occurs (THAT IT ORDINARILY OCCURS IN BAPTISM I AM, FOR MY OWN PART, FIRMLY PERSUADED), our admission into the number of the children of God, and the heirs of everlasting happiness. It is the commencement of that state of salvation in which, if a man continues, death has no power over him, inasmuch as the grave, which our nature so greatly fears, is to him no extinction of life, but a passage to a life more blessed and more glorious.—Sermons in England, pp. 365, 366.

And in his Address on Confirmation, which derives an interest, the deepest as well as the most melancholy, from the circumstance that it was delivered only two hours before the lamented event which deprived the Gospel of its pious and zealous champion, the Bishop remarks—

In reliance on these merits, and on the precious promises of our Redeemer, I, lastly, as His servant and in His name, have prayed for you that your faith fail not. In His name and as His servant, and in imitation of His holy apostles, I have laid my hands on you and blessed you, as a sure token that our prayers would not return empty from the Lord of life, but that ye might receive the Holy Ghost whom ye had desired, and might partake henceforward, in a larger measure and by a daily increase, of that HEAVENLY GRACE, which was, in part, bestowed on you in baptism.—Sermons in India, p. 297.

Bishop Heber was not, therefore, a Calvinist, either directly or by implication; either wholly or partially; either consistently or inconsistently.

3. We come now to consider the Bishop's opinions on those amusements and relaxations which the pseudo-evangelists so austere condemn, and a participation in which they regard as a warrant of final perdition. The following passage is valuable, not only as it importantly illustrates the position already established, that Heber was eminently a *non-party man* (a subject to which we purpose to return); but also as affording us his own mild and charitable sentiments on the point immediately under consideration. It is from the same "Critique" from which we have already so largely enriched our pages.

I would wish every one to keep in mind the extreme insignificance of most of those points which are made the bones of contention. Calvinism, which makes most noise, and is used as the general watch-word, even the Evangelical party, as they are called, are by no means agreed upon; and the occasions are so few, even in the case of a Clergyman, when it comes in question, that a man might go through a long and useful life, without being called on to confess or abjure it. But the usual sources of dispute and difference are in THINGS TOO TRIFLING TO BE REASONED ON, on the legality of cards, or public amusements, or whether it be allowable to have a hot dinner on a Sunday, &c. &c. NOW MY OWN OPINION on these points is, that THEY ARE NO WHERE FORBIDDEN; that, duly moderated, they ARE PERFECTLY HARMLESS, and that it is a return to the severity of the Mosaic law to teach the contrary. But on points like these, in God's name, let every man

enjoy his own opinion! "Let not him that eateth despise him that eateth not, neither let him that eateth not judge him that eateth." The appellations of irreligious person or fanatic, are far too serious to be bandied about for reasons like these; and it is better to shun such discussions, than to run the risk of unsettling the mind of our friend by unnecessary scruples, or irritating him by ridicule or uncharitable reflections.—Vol. I. pp. 549, 550.

The following interesting remarks, on the same subject, are from the pen of his relict:

It will be seen, as well from the tenour of Mr. Reginald Heber's writings already before the world, as from the present correspondence, that although his mind was deeply imbued with devotional feelings, he considered a *moderate participation in what are usually called "WORLDLY AMUSEMENTS,"* as ALLOWABLE and BLAMELESS. When the editor requested his advice on this subject the year after her marriage, being for a short time without him in London, his answer was, "*you may go where you please, as I am sure you will not exceed the limits of moderation, except to Sunday evening parties, to which I have a very serious objection.*" *He thought that the strictness, which made no distinction between things blameable only in their abuse, and the practices which were really immoral, was PREJUDICIAL to the interests of TRUE RELIGION: AND ON THIS POINT HIS OPINION REMAINED UNCHANGED TO THE LAST.* His own life, indeed, was a proof that amusements so participated in may be PERFECTLY HARMLESS, and no way interfere with any religious or moral duty. The Sabbath he kept with *Christian reverence*, but not with *Mosaical strictness*. His domestic arrangements were such as to enable every member of his household to attend Divine Service, at least once on that day. After its public duties were ended, he employed the remainder of the evening in attending to the spiritual and temporal necessities of his parishioners, in composing sermons, in study, or in instructive conversation with his family.—Vol. I. pp. 420, 421.

4. We have already said that Heber made a distinction between high Church principles and high Church *party* principles; just as he did between evangelical principles and evangelical *party* principles. Heber was both evangelical and high Church in the *pure* sense, but neither in the *party* sense. Of his genuine and unfashionable attachment to his Church we shall proceed to adduce a few decisive specimens. And here the admirable "Critique" will again bear its part.

Though perfect charity should be observed towards dissenters, and though we should be ready to co-operate with them in any good work, *by which the peculiarities of our Creed or Church discipline are not compromised*, this amiable principle should not lead us to *support their missions, or attend their places of worship*. The first is doing that by an *irregular method*, for which, in our Church missions, a regular way is open; the second I cannot consider in any other light than SCHISMATICAL, and therefore SINFUL. This point you will see treated of in my ordination sermon.—Vol. I. p. 550.

We are not sure whether the sermon here alluded to is now before us. There is, however, a very excellent discourse on this subject (Sermon XII. of the "Sermons in England"), which is, not improbably, that which Heber had here in view, as it was written in the same year (1819.) From this we shall produce a few extracts, sufficiently establishing Heber's opinion on the subject of irregular ministrations, and of those who employ them. Speaking of the common error of "the call," he observes—

THIS ERROR (*for such I hope to prove it*) is in a great degree, of modern origin. The ancient opponents of our Church, in the days of James and Charles, were, for the most part, as fully convinced as ourselves, of the necessity of Church union, and the advantages of a legitimate ministry; though they denied to the Church of England the character of a true Church of Christ, and though *their* ordination wanted, in our opinion, the sanction of apostolic authority. But the question then agitated between us, was not, *whether a schism, or unnecessary separation from the body of the Church was not sinful* (SINCE BOTH PARTIES ALLOWED THAT IT WAS A SIN OF NO ORDINARY DYE), but whether the Church of England was so corrupt and idolatrous as to have forfeited the allegiance of her members; not *whether an external authoritative call from the rulers of the Church, was needful to designate a Christian minister*, (FOR BOTH SIDES WERE BY FAR TOO WELL READ IN THE SCRIPTURES AND ECCLESIASTICAL ANTIQUITY TO MAKE A DOUBT ABOUT THE MATTER,) but whether this power of admission and ordination resided with the Presbytery or with the Bishop, and whether the authority of this last was a usurpation of the darker ages, or really founded on inspired and apostolic precedent.

At present, by far the greater number of those who have separated from our Church appear, so far as I have conversed with them, to find little, if any, fault with her doctrines, and to regard her discipline with perfect indifference. Ask any member of an ordinary dissenting congregation, the grounds of his secession from the worship of his forefathers, and he will most probably answer that he has some personal objection to his parochial minister, that he prefers the style of singing, or the extemporaneous eloquence of the place which he frequents, and that he has had no more thought of asking his new teacher by what authority he dispensed the word of God and His Sacraments, than of demanding similar credentials from a performer on the stage. Even among the preachers themselves, and the best informed of their number, it is not unusual to find individuals who are singularly blind to the GUILT of *schism*, and to the existence of the Church as a visible and regular society.—P. 236, 237.

Surely, when so many of our brethren round us are thus habitually regardless of what we esteem MOST SACRED; when so many of our own Church are sliding by degrees into the same *latitudinarian indifference*, it is well worth our while to examine impartially the reasons alleged for their neglect and our confidence; to ascertain whether these solemn invocations of the Spirit of God be indeed no more than AN EMPTY SHOW, or whether it may not be possible to convince our antagonists of the weakness of their grounds of defence, and the DANGER of their *spiritual condition*.—P. 239.

After discussing the arguments commonly adduced in favour of an irregular ministry, the Bishop has the following direct and clear observations.

It is well worth our while to observe that, so far from the will and the talent to preach conferring on any person a natural right to preach the Gospel, there were many persons possessed of both these, whom, nevertheless, the apostle expressly excluded from the public ministry. There are, doubtless, very many women whom God has endued with as eminent abilities to preach the Gospel, and we know there have been some who fancied as strong an internal call to this work as most of those men can profess, who, on these grounds, aspire to the ministry. Yet where can we find a more positive prohibition than that which forbids every woman, whatever her pretensions, to teach in the assemblies of the faithful? Nor even in the case of men, and of men who had received an extraordinary communication from the Deity, was the delivery of their message to depend on their own choice alone, or on the internal impulse which actuated them. The spirits of the prophets themselves were commanded to be subject to the rules laid down by their inspired brethren; they were to speak or

to be silent according to the discretion of those who bore rule in the Church, and with due regard to the decencies of a public meeting. What wonder, then, that SOME FURTHER SANCTION should be necessary to entitle men to exercise, in one particular way, those natural gifts which God may have bestowed on them for a different end, that zeal for His service, for which, if they possess their souls in patience, His Providence may eventually discover another and a more advantageous channel.

But if a further proof is required of the necessity of some outward and authoritative seal of God's appointment, in addition to those faculties and feelings which are suited to the ministerial office, such a proof may be found in the conduct of Him, who is to the Christian Church, in every age, its Guide, its Pattern, and its God; when He consecrated, by the most solemn ordination which the world has seen, a few out of many disciples. We know not whether there were many others equally well qualified with the twelve for the labour and authority of the apostleship, (one we know there was, who was afterwards added by the Holy Ghost Himself, Matthias the successor of Judas); but we are sure that if ever men were internally adapted by God's grace for that work, it must have been those whom God Himself chose, and whom He chose from a perfect knowledge of their hearts and tempers. Yet even of these men the internal fitness was not by itself sufficient to authorise them to go forth as God's ambassadors; and it was by LAYING ON OF HANDS, with fasting and earnest prayer, that the Divine Son of God thought fit to designate them as His servants! Beloved, we are followers of Christ; let us in this also conform to His EXAMPLE.—Pp. 244—246.

On the subject of churches the Bishop is equally decisive.

LET NOT HIM ASSUME THE NAME OF CHRISTIAN who is w lfully or willingly wanting in his token of respect to even THE BUILDING thus hallowed by its destination; LET NOT HIM LAY CLAIM TO THE CHARACTER OF A DEVOUT AND RATIONAL WORSHIPPER, who forgets that, though God is every where, *His blessing may be more largely given in ONE PLACE than in another; and that NO PLACES can with greater propriety have hope of such a privilege than those TEMPLES which are called after His name, and which have been repeatedly distinguished as the scene of His mercies!*—Sermons in India, p. 219.

But as conduct is the best commentary on opinion, we shall adduce the following anecdote.

The parish of Hodnet being very extensive, contains, besides the perpetual curacy of Moreton See, already mentioned, a small chapel of ease, to which the Curate is appointed by the Rector. Weston Chapel is within a mile of Hawkstone, and is generally attended by the family of the Hills. About this time (1814) the celebrated Mr. Rowland Hill, great uncle to the present baronet, Sir Rowland Hill, obtained the curate's permission to preach in his pulpit; and a few days after, his intention was announced of preaching likewise in the dissenting chapel at Woollerton, which is also within the parish. Although Mr. Reginald Heber would not interfere with the right of the curate of Weston to admit to his pulpit any regularly ordained clergyman when he thought fit, yet when he understood that it was Mr. Rowland Hill's intention to preach on a subsequent day at Woollerton, he immediately, though with very painful feelings, forbade his officiating at Weston, and stated his reasons in letters to himself and to his brother the Rev. Brian Hill.—Life, Vol. I. p. 422.

We extract from the letters what follows. To the Rev. Rowland Hill he writes—

Of your peculiar religious opinions I know but little; and I can well bear that a brother Clergyman should differ from me on points which have no immediate reference to christian faith or practice. But whatever your opinions may

be, and happy as I might feel myself in the assistance of any man of talent or orthodoxy, yet, as a MEMBER OF THE CHURCH OF ENGLAND, I will not permit that the pulpits where I have any influence, shall be used by a PERSON WHO ENCOURAGES BY HIS PRESENCE AND PREACHING A DISSENTING PLACE OF WORSHIP.

For this letter no apology is necessary. If you expect that your own way of preaching the Gospel should meet with a candid construction, you must allow me also my prejudices, my natural anxiety for the congregations entrusted to my charge, and my ZEAL for those institutions WHICH I HAVE, THROUGH LIFE, BEEN TAUGHT TO VENERATE —P. 423.

And to the Rev. Brian Hill—

I am far from desiring to dictate to any one, especially to one so much my senior, the manner in which he is to do good; but as I sincerely believe separation from the Church of England to be both EVIL IN ITSELF and productive of EVIL, I am very earnest that, in this neighbourhood at least, the popular and powerful name of Hill should not lend its sanction to meetings which I cannot help considering as SINFUL.—P. 424.

We must here, for the present, suspend the subject; purposing, when we return, to produce further testimony on that portion of it which regards Heber's sound and enlightened affection for the National Church.—(To be continued.)

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D.D. Master of Jesus College; and GEORGE SKINNER, M.A. Fellow and Tutor of Jesus College. London: Murray. 1830. Pp. 253. Price 8s.

(Continued from p. 215.)

ANY attempt to examine in detail all those prophetic Psalms, to which we referred in our last Number, and with regard to which the views of the authors of the present volume appear to us fundamentally erroneous, would extend this article beyond all reasonable bounds; nay, we fear some of our readers may conceive that we have already devoted to this publication an undue share of attention. We are not willing, however, to leave unnoticed a few of the most prominent points; and, as the inquiry involves no less a subject than the general principle on which all the prophecies of the Old Testament must be interpreted, we trust its importance will be a sufficient apology, to such of our readers as may think an apology necessary, for the length to which our remarks may extend.

With regard to the *second* Psalm, then, we believe our authors will find it difficult to produce a single Christian writer, either commentator or controversialist, during the first twelve centuries of Christianity, who considered it in any other light than that of a simple prophecy, foretelling, in its plain and literal sense, the fruitless conspiracy of the Jewish and Gentile rulers against Jesus Christ and his gospel. To whom, then, are we indebted for the profound discovery that this Psalm "alludes to the hostile attempts of the enemies of the royal

house of David?" (See p. 212 of our last Number). We repeat that this interpretation is a Jewish perversion of the meaning. In proof of this assertion we produce the following extracts from the Commentary of the idol of the modern Jews, Rabbi Solomon Jarchi; from which, together with the writings of Aben Ezra, Kimchi, and others of the same school, is derived that heterogeneous mixture of Judaism and Christianity, which characterises so large a proportion of the Christian commentaries composed since their day.* We quote the passages of the Psalm in the original, as Jarchi has quoted them, inserting between the text and the commentary our authorised version.

למה רגשו גוים, *Why do the heathen rage?* Our Rabbies have explained the subject with reference to the king, the Messiah; but according to its literal sense, and in order to refute the heretics, it is right to explain it of David himself; as it is written, And the Philistines heard that Israel had anointed David to be king over them, and the Philistines assembled their armies, and they fell into his hand, (2 Sam. v. 17, &c.): and concerning them, he says, why do the nations rage, and all of them assemble themselves together? . . .
אז ידבר אלימו, *Then shall He speak unto them.* And what is the word? As for me, I have established my king; why do ye rage? for I have appointed for myself this man to have princely power,† and to reign on Zion my holy mountain. **אספירה אל חד**, *I will declare the decree.* David said, This is a decree established and taken upon myself, to declare it and to make it known. **י' אמר אלי**, *The Lord hath said unto me,* By the hands of Nathan, and Gad, and Samuel, **בני אתה**, *Thou art my Son.* A head to Israel, who are called my first-born son; and they shall be preserved by thy hand: as it is written, concerning Abner, Thus saith the Lord, by the hand of my servant David will I save Israel. (2 Sam. iii. 18.) And on their account thou art to me like a son, for all of them depend on thee. **אני היום**, *I this day*—On which I have made thee king over them. **ילדתיך**, *I have begotten thee*—To be called my son, and dear to me as a son, on their account. As it is written, And David perceived that the Lord had established him king over Israel, and that his kingdom was exalted for the sake of his people Israel. (2 Sam. v. 12.) And we find concerning the kings of Israel, who are dear to Him, that they are called sons; as it is said of Solomon, He shall be to me a son, and I will be to him a father, (2 Sam. vii. 14.) And again we find it of David in Psalm lxxxviii. (lxxxix.) He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. (Psalm lxxxix. 26.) **שאל ממני**, *Ask of me.* Pray to me every time that thou goest out to battle against thine enemies . . . **בשבט ברזל**, *With a rod of iron.* That is, the sword. . . . **ועתה מלכים השכילו**, *Be wise now therefore, O ye kings.* The prophets of Israel are merciful men, and warn the nations of the world to turn from their wickedness. For the Holy One, Blessed be He! holds out his hand to the wicked and to the righteous. **וגילו ברעה**, *And rejoice with trembling*—At the coming of that trembling, concerning which it is written, Trembling (fearfulness) hath surprised

* These writers lived at the close of the twelfth and the beginning of the thirteenth centuries.

† There is some obscurity in the original, in this passage. Breithauptus has translated the words, **לנסוך ולמלוך**, *ut ipse ungatur et regnet*; but this version requires that the word should be in Niphal, **להנסך**.

the hypocrites, (Is. xxxiii. 14) ye shall rejoice and be glad if ye have served JEHOVAH. נִשְׁקוּ בֶרֶךְ, *Kiss the Son.* Arm yourselves with purity of heart. Another interpretation, *garnissement*, F. L.* But Menachem has explained it in the sense of desire; as, "And thy desire shall be to thy husband." (Gen. iii. 16.)

This is undisguised Judaism, and it has at least the merit of being consistent: it furnishes, moreover, a fair specimen of the general spirit which pervades the commentaries of the Rabbies; though it gives us but a faint idea of the trash which is to be found in them. And when we consider that these were the men "whose writings contributed to the diffusion of Hebrew learning in the rest of Europe," we shall not be surprised to find that the extension of Jewish prejudices kept pace with that of Jewish literature, and that these principles of interpretation gradually spread their fatal influence over almost the whole Christian Church.†

The *eighth* Psalm, as our authors have exhibited it, is another admirable specimen of Judaism. (See p. 210 of our last Number.) They tell us that the early part of this Psalm appears to allude to the victory of David over Goliath; and the enemy and avenger, or "vengeful foe," is the giant himself. But their authority for this interpretation our authors have not thought proper to produce; neither have they told us who are the babes and sucklings, or "sucking infants," to whom the plain words of the Psalm evidently attach the greatest importance. According to this interpretation of the passage, we see no persons to whom these words can be applied, except either the Jewish army or "the youthful David:" the former is very improbable, because, though *after the giant was slain* "the men of Israel and of Judah arose and shouted and pursued the Philistines," (1 Sam. xvii. 52); yet the glory of the victory certainly belongs not to them, but to David. And why David, though a "stripling," should be called a sucking infant, and still more why he should be put in the plural number, are knotty points which our authors have wisely left unresolved. Again, supposing this subject to have been uppermost in David's thoughts when he indited the first six lines, why has he abruptly started off from this animating theme, to make "reflections upon the general dealings of Providence towards mankind," and "man's sovereignty over the animal creation," and finished the Psalm without alluding again, in the most distant manner, to the glorious event which had given rise to it? The Commentary of Rabbi David Kimchi is more consistent, and therefore, in one respect, more rational than this of our authors. He considers the Psalm throughout as "a

* F. L. In a foreign language. We use this abbreviation in imitation of the original בלעז, the initials of the words בלשין עם זר, *In the language of a foreign people.*

† See the Commentaries of Nicholas de Lyra.

hymn or song of praise in honour of God, and a declaration of His Almighty power." And about the mouth of babes and sucklings he says thus :

The first of the wonders which appear in man after he comes forth to the air of the world, is the act of sucking. For it is right that man should praise the Creator, and acknowledge his power and might, on account of his works which are visible in the heavens, and in the earth, and in the conformation of his own body, which is formed in the womb, and grows by degrees, till his members are perfected, and he comes forth to the air of the world. And this he celebrates in the Psalm, "O LORD, Thou hast searched me out, and known me." (Ps. cxxxix.) But the present Psalm says, from the beginning of his coming forth to the air of the world, and from his sucking, are the wonderful works of God acknowledged, and his kindness towards man. Therefore he says, *Thou hast laid a foundation.* For as the foundation is the beginning of the building, so sucking is the first thing in which we recognise the kindness of the Creator towards man after he comes forth to the air of the world. For the Holy One, Blessed be He! has made for him a hole in the breasts, like the puncture of a fine needle, no bigger than that : for if it were wider, the milk would flow without pressure, and enter into his mouth in greater quantities than is necessary, so as to choke him ; and if it were finer than it is, the act of pressing would become difficult to the child, and his lips would suffer. But all is in due proportion and measure. And the wonder [in man] above all other animals is, that God has placed the breasts of his mother near the seat of intelligence, (i. e. the heart) as our Rabbies,* may their memory be blessed ! have told us. Therefore he said, *From the mouth of babes and sucklings thou hast laid the foundation of power.*

But enough, and more than enough, of this " Rabbinical learning." If Christianity be not, from first to last, " a cunningly devised fable," the true meaning of this eighth Psalm is as far removed from all these Jewish dreams as light from darkness. On the authority of our Saviour and his Apostle we conceive ourselves perfectly safe in affirming that this Psalm is a prophetic hymn of praise for the advent of Christ in the flesh. In the first four verses the prophet, as

* We cannot omit the opportunity which this allusion to the Talmud affords us, of quoting the following passage from this extraordinary work. After affirming that David sang a psalm or song to God in his mother's womb, As it is written, " Bless the LORD, O my soul, and all that is within me bless His holy name," (Ps. ciii. 1,) the Talmud proceeds to the second stage of his existence, and says thus :—

ינק מושדי אמו ונסתכל בדדיה ואמר שירה שנאמר ברכי
נפשי את יהוה ואל תשכחי כל גמוליו : מאי כל גמוליו
אמר רבי אבהו שעשה לה דדים במקום בינה מעט
מאי אמר רב יהודה כדי שלא יסתכל בערוה רב
מתנה אמר כדי שלא יינק ממקום חטונפת—

Berachoth, p. 10, a.—

From delicacy to our readers we forbear to translate this precious morceau ; but we entreat the learned to weigh well this appalling fact, that the Talmud, from which this passage is extracted, and which abounds with similar specimens of nonsense, and filth, and obscenity, and blasphemy, is at this hour, and has been for ages, regarded by the Jews with a degree of superstitious veneration, to which their reverence for the writings of Moses and the Prophets bears no comparison ; and that while they kiss the book with unfeigned devotion, and regard it as a talisman, a household god, which will preserve them from all evil, not one in a thousand of them is able to read a single line of its contents.

it appears to us, addresses Him as Jehovah. The expression, "Thou, who displayest thy glory in the heavens," seems to relate to "the glory which He had with the Father before the world was;" and the Psalmist expresses his wonder and admiration that He, who "in the beginning was with God, and was God," should make choice of children and sucklings, to welcome Him with hosannahs, and proclaim his praise on earth;—that He "who made the world, and upholdeth all things by the word of His power," should lay aside the glory of the Godhead, and come "to visit us in great humility." Then, regarding Him in his new character, as the man Christ Jesus, he abruptly changes his mode of address, speaking to Jehovah in the second person, and of Christ in the third: and the antecedent to the pronoun "Him," in ver. 5, 6, is not "man," and "the son of man," in ver. 4.; but THE VISITOR mentioned in the preceding line, He who had before been personally addressed as God, but is now described as "made for a season lower than God (or, than the angels), for the suffering of death," and afterwards "crowned with glory and honour." This transition cannot, perhaps, be expressed in Greek or in English; but in Latin it is obvious: for instead of continuing the pronoun "eum" through the whole passage, as in the existing Latin versions, we conceive it would be more accurately rendered thus:—

Quoniam videbo cœlos, opera digitorum Tuorum,
Lunam et stellas quæ Tu fundasti;
Quid est homo, quòd memor es ejus?
Aut filius hominis, quoniam visitas eum?
Minuisti Illum paulo minùs ab angelis,
Gloriâ et honore coronasti Illum;
Constituisti Illum super opera manuum tuarum,
Omnia subjecisti sub pedibus Illius.

Is it altogether impossible that this transition may be indicated, in the Hebrew, by the change in the form of the affixed pronoun? The use of the epenthetic Nun, in cases like this, is, we believe, very little understood; and we are inclined to think that the change from וְיָבִיט to וְיָבִיטָהּ, corresponding to our proposed change from "eum" to "Illum," was not made without a reason. But an objection may, perhaps, be raised against this interpretation of the passage from the conjunction (וְ) "For" or "Yet," at the beginning of ver. 5, which seems to connect it immediately with the preceding sentence. Our readers, however, will observe that, though the version in their Bible and that of our present authors have retained this conjunction, it does not appear in their Prayer-book; and there is abundant reason to believe it an interpolation. For it was not in the copy of the Septuagint quoted in the Epistle to the Hebrews; it is not in any of the versions in the London Polyglott, except the Chaldee; nor in any of the

fragments remaining of the Hexapla of Origen, though the passage is extant in them all. Moreover, it is not in the version of Jerome, who would not, we imagine, have omitted it had it existed in his copy of the "Hebrew Verity;" and lastly, it is not in any of the standard editions of the Latin Vulgate. The earliest trace, we believe, of this conjunction is to be found in the Commentary of Chrysostom, who quotes the Hebrew in Greek letters; thus, *ουθασρηου ματ μελωειμ*. It appears therefore that the word was then read, not according to the present punctuation, *וַיִּתְחַסְּרוּהוּ*, but *וַיִּתְחַסְּרוּהוּ*; and the conjunction thus pronounced, might easily have crept in, by mere accident, from the conclusion of the preceding word. Although this letter (נ) therefore appears in all the Hebrew manuscripts yet discovered, we think it not improbable that the Psalm was originally written without it.

A more formidable difficulty, however, arises from ver. 7, 8; a difficulty which even the "profoundly learned Joseph Mede" was unable to overcome, and which induced him to adopt the notion that the quotations of this Psalm in the New Testament are mere accommodations of the words. But, with reverence be it spoken, his discourse is a lamentable instance of a great mind losing itself in a mist of its own creating. For our own part, though we are aware that in expressing such a sentiment we are opposing the opinions of many learned and pious men, we cannot conceive that our Saviour and His Apostles would have quoted this Psalm in the manner they have done, had it not been, in its primary sense, an express prophecy of those events which they have pointed out as its accomplishment. And if these verses are really inconsistent with this view of the prophecy, so that we are absolutely reduced to the alternative of either disbelieving their testimony, or discarding these verses from the Psalm, we do not hesitate to adopt the latter hypothesis, and to conclude that this passage is a mere interpolation of the Jews, foisted in for the purpose of giving support to their accommodation of the Psalm, and more effectually robbing it of its prophetic character.

Let us now proceed to the *sixteenth* Psalm; the present version of which appears to us to be an extraordinary specimen of learned trifling. (See p. 211 of our last Number). The translation which our authors have given of verse 10,

For Thou wilt not abandon me to the grave,

is so totally at variance with the plain meaning of the Hebrew words, that though we fully acquit them of *intentionally* corrupting the truth, we do not hesitate to say that in their hands the truth has been most unfortunately corrupted. The ancient translators, without exception, understood the word *נַפְשִׁי* here to mean the soul, and *שְׁכֻנְתִּי* the habitation of the soul after death: and why our authors have departed from these literal and proper meanings of the words, we

confess ourselves utterly unable to explain, and we verily believe they are equally so. If the words were doubtful in other passages, this place alone is so obvious as to fix their sense, and serve as a clue to all the rest. For nothing can be more certain than that this text contains a direct prophecy of the resurrection of Jesus: Christianity and this apostolical interpretation must stand or fall together: and it appears to us that no great depth of learning is required to perceive that it distinctly describes this resurrection with reference to the two component parts of man, the soul and the body; that the four lines composing verses 9 and 10 relate to the soul and the body alternately, the first and third to the soul, the second and fourth to the body, and that the last two contain the ground of the confidence expressed in the two former. For why should His heart be glad, and His glory, His immortal soul rejoice, but from His assurance that that Soul would not be left in *Sheol*? And why should His body or flesh rest in confidence, but because of the same unshaken faith that that flesh would not be suffered to putrefy or see corruption? But how have our authors rendered the word in other places? In Ps. xxxi. 17; xlix. 14, 15; lv. 15; lxxxviii. 3; lxxxix. 48; cxvi. 3; cxxxix. 8, they have rendered it "the grave:" but in Ps. lxxxvi. 13, "the pit;" in Ps. xviii. 5, "Hades;" in Ps. ix. 17, "the place of the dead;" and in Ps. vi. 5, "the regions of the departed." Moreover, in a note on this last place, which we trust our readers have not forgotten, our authors have expressly told us that it is not the region of departed *bodies*, or the grave, but "the gloomy mansion of departed *spirits*." What admirable consistency! But our readers have yet to learn that consistency is one of the points on which our authors pride themselves.

The plan adopted by the Translators, of assigning but one meaning to any single word or sentence, even although the real import of the one or the other may be yet unsettled, necessarily gives a dogmatical cast to all their explanations. They are neither insensible nor indifferent to the charges which may be brought against them on this head. Purposing, however, to furnish merely a Manual of the Psalms, they conceived that, to encumber their translation with tedious and intricate disquisitions, would have been to depart entirely from the plan which they had prescribed to themselves; and that, consistently with this design, they could only state the particular interpretation, which seemed to them, after mature deliberation, to have the balance of argument and authority in its favour. The Translators do not wish to conceal the fact that, with regard to several words and expressions, their minds long wavered in doubt and uncertainty, and were eventually determined by only a slight preponderance of evidence; nor do they deny that, as to the precise meaning of some few passages in the Psalms, their opinion is even yet far from being decidedly formed. They deem it right to add that, in these latter instances, they have adhered, in the main, to the present authorized version.—Pref. iv. v.

But one meaning to any single word! How happens it then that the word שָׁחַל has changed its meaning in passing from the sixth to the sixteenth Psalm? Again, we can readily believe that the

"preponderance of evidence" in favour of their translation of the passage before us was "slight" indeed; and we think they would have shewn more judgment had they, in this instance, followed their own rule, and "adhered, in the main, to the present authorized version." For though it may accord with their system of interpretation to represent the "real import" either of the whole sentence, or of the words composing it, as "yet unsettled;" we fearlessly assert that to raise doubts respecting the general accuracy of our authorized version of this celebrated prophecy, is not a jot more rational than to doubt whether or not the sun be risen amidst the warmth and splendour of noon day.

This passage is the clue to the whole Psalm; for the same person who speaks these words, speaks the whole,—there being no change of person that we can discover except in one passage which relates to "the saints which are upon the earth." If, therefore, on the authority of the New Testament, we are to consider Jesus as the speaker in ver. 10, He is equally so throughout; and the whole Psalm is nothing else than a prayer uttered by Him in the days of his Humiliation. Our readers need not be told that the mean condition in which our Saviour appeared on earth was the great obstacle to His reception by the rulers of the Jewish nation; that they looked for a *temporal* deliverer, and contemptuously rejected the claims of the meek and lowly Jesus to the character of their predicted Messiah. These views being so utterly at variance with the truth, we cannot be surprised to find the Messiah prophetically introduced in the Old Testament, declaring it unnecessary for the salvation of mankind that he should be renowned for worldly greatness,—expressing his entire satisfaction with that state of poverty and degradation which it pleased God to appoint him in the present life,—and looking forward with joyful anticipation to his own future resurrection. Such we conceive to be the simple meaning of this Psalm; the train of thought being once interrupted in order to afford Him a consolatory glimpse of the constancy and triumphs of His first disciples. As many of our readers will not be able to refer to the old versions, they will not, we hope, be displeased at our introduction of the following extracts from them. The line marked (†) is the only one in which the Hebrew text seems to us to have suffered any material corruption.

PSALM XVI.

אֶמְרָתִי לִיהוָה אֲדֹנָי אֱמֶנָה	אֶשְׁמְרֵנִי אֱלֹהֵי חַיָּתִי בָּךְ
לְקֹדְשִׁים אֲשֶׁר-בְּאֶרֶץ	מִוֶּכְתִּי בִלְעֲדִיךָ
יִרְבּוּ עֲצֻבֹתָם אַחֵר מִקֶּהָר	† תִּהְיֶה וְאֲדִירִי כְּלִי חֶמְדִּי בָּם
וּבִלְאִשָּׁא אֶת-שְׁמוֹתָם עַל-שִׁפְתֵי	בְּלִיאִשִּׁיף נִסְכֵּיהֶם מִדָּם

Various Readings. מַמְרָת—מַמְרָת, Common Text. בל *—בל עליך, 373. בל—בל, 379. וואריי אש כל—וואריי כל, 216. וואריי, 259. ו * 7 MSS. וואריי, 206. בל * 17.—בל, 224.

SEPTUAGINT.

Φύλαζόν με, κύριε, ὅτι ἐπὶ σοὶ ἠλπισα·
 εἶπα τῷ Κυρίῳ, Κύριός μου εἰ σὺν.
 ὅτι τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις
 τοῖς ἁγίοις τοῖς ἐν τῇ γῇ ÷ αὐτοῦ.
 † ἔθουμάστωσε * πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς,
 ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν, μετὰ ταῦτα ἐτάχυναν·
 οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων,
 οὐδὲ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου.

Various Readings. "Οτι τῶν ἀγαθῶν - - - ἐτάχυναν * 184. ἔθουμάστωσε + ὁ Κύριος, 72 MSS. Complut. Ald. + Κύριος, 182, 263. + ὁ Θεός, 293. θελήματα αὐτοῦ—θελήματά μου, 27.

AQUILA, *Fragment.*

Line 3. Ἀγαθοσύνη μου οὐ μὴ ἐπὶ σέ
 5. ὑπερμεγέθεισί μου πᾶν θέλημα ἐν αὐτοῖς
 6. πληθυνθήσονται διαπονήματα αὐτῶν
 7. οὐ μὴ σπείσω σπονδὰς αὐτῶν ἐξ αἱμάτων.

SYMMACHUS, *Fragment.*

Line 3. ἀγαθὸν μοι οὐκ ἔστιν ἄνευ σου
 5. εἰς τοὺς μεγάλους πᾶν τὸ θέλημά μου ἐν αὐτοῖς.
 6. ἐπληθύνθησαν τὰ εἰδῶλα αὐτῶν, εἰς τὰ ὅπισω ἐτάχυναν.

THEODOTIUM, *Fragment.*

Line 5. καὶ θαυμαστόν μοι τὰ θελήματά μου ἐν αὐτοῖς.

Another *Fragment.**

Line 6. πολλὰ αἱ κακοπάθειαι αὐτῶν, ἀκολουθεῖσαι ταχέως.

I. LATIN.†

Conserva me, Domine, quoniam in Te speravi:
 Dixi Domino, Deus meus es Tu.
 Quoniam bonorum meorum non eges
 Sanctis qui in terra sunt ejus.

* The Vatican MS. attributes this line to Symmachus also.

† The I. Latin version was made from the Septuagint, in the first or second century. The II. Latin was a revision of the same, made by Jerome, from Origen's correction of the Septuagint. The III. Latin was an entirely new translation, made by Jerome, from the Hebrew text as it existed in his time.

We beg the indulgence of our readers while we correct an error, connected with this subject, which appeared in our last Number, in the Latin translation of Ps. vii. The reading there given is the II. Latin. The I. Latin version reads, not "Decidam," but "Decedam merito ab inimicis meis inanis;" a translation which completely confirms the view we have taken of the passage.

†Mirificavit omnes voluntates meas inter illos ;
 Multiplicatæ sunt enim infirmitates eorum, postea adceleraverunt.
 Non congregabo conventicula eorum in sanguinibus,
 Nec memor ero nominum illorum per labia mea.

Corrections introduced, by Jerome, in the II. Latin :—Line 1, speravi in te.
 4, Sanctis qui sunt in terra ejus. 5, in eis. 6, enim omitted. 7, de sanguinibus. 8, eorum.

III. LATIN.

Custodi me, Deus, quoniam speravi in Te.

Dixi Domino, Dominus meus es Tu :

Bene mihi non est sine Te.

Sanctis qui in terra sunt,

†Et magnificis, omnis voluntas mea in eis.

Multiplicabuntur idola eorum, post tergum sequentium :

Non libabo libamina eorum de sanguine,

Neque assumam nomina eorum in labiis meis.

Various reading, from the Cistercian MS.:—Lines 6, 7, Multiplicentur dolores eorum, et postea sequentur te : non libabo (another MS. libabo) libamina eorum, quia gravior est quam effusio sanguinis.

Arabic, as translated in the London Polyglott:—Lines 4, 5, 6, Manifestavit in sanctis suis miracula sua in terrâ suâ, et operatus est in eis omnem voluntatem suam. Multiplicati sunt dolores eorum, ac proinde festinaverunt.

Syriac, ditto :—Line 6, Multiplicentur dolores eorum postmodò ; cito.

From these varieties in the versions, our readers will perceive that this passage is involved in considerable difficulty. We venture to propose the following version and explanation of it.

Preserve me, O God, for I have trusted in Thee,

I have said unto JEHOVAH, Thou art my Lord.

My prosperity is not incumbent upon Thee,

For the saints which are on the earth :

†As for them in them ;

Their sorrows are multiplied, they come hastily upon them :

“ I will not worship their idols, even for my life,

Neither will I take their names upon my lips.”

JEHOVAH is my allotted portion and my cup,

Thou upholdest my lot : &c.

The third line appears to us to be well paraphrased in the Septuagint ;

Thou hast no need of my prosperity

For the saints which are on the earth.

And the couplet contains a complete refutation of the Jewish notion, that temporal prosperity is an indispensable characteristic of the true Messiah. The four next lines are, as we conceive, a digression suggested by the word “ saints,” and alluding to the sufferings and constancy of the early Christians ; the first couplet relates perhaps to the Apostles themselves, on whom persecution came like an overwhelming torrent, and the latter seems to refer to the Gentile converts, who refused to sacrifice to the heathen gods, even at the hazard of their lives. After this prophetic glimpse of the triumphant consequences of His humiliation, the Saviour returns to speak of Himself ; and

He, who had not where to lay His head, appears, like His own Apostles, "as having nothing, and yet possessing all things;" as arming Himself to "endure the cross and despise the shame," by the contemplation of the joy that was set before Him, when He should rise triumphant over death, and be set down at the right hand of the Majesty on high.

That we are right in every particular of this interpretation we have not the presumption to imagine; but the general view which it opens of the whole Psalm does appear to us more rational, and more worthy of the Holy Spirit by whom it was dictated, than that exhibited by our authors, or by any other modern commentator whom we have seen. But if this interpretation be correct, the present prophecy affords dreadful evidence of the charge which has been brought against the Jews in the first century,—that of perverting, in every possible way, the plainest predictions of the Old Testament, in order to evade the demonstration which they afforded of the claims of Jesus Christ.

For, this view of the Psalm being admitted, the conclusion appears inevitable, that the absurd punctuation of the whole passage, according to the common texts,—the various readings and interpretations of the words בְּלִי עֲלֵיךְ,—the canonization of "saints" into "divinities,"—the metamorphosis of "sorrows" into "idols,"—and "idols" into "drink-offerings,"—and, to complete the climax, the making those "drink-offerings of blood," were partly the wilful perversion of those who *would* not, and partly the blind guesses of those who, by a righteous sentence of the Almighty, *could* not see the plain meaning of the prophecy. On the same supposition also, we cannot conceive how any unprejudiced person, that is competent to form an opinion on the subject, can rationally entertain a doubt, that in the line which we have left untranslated, the Hebrew text has been grossly corrupted; and that its meaning must be sought from that version, which existed before there was any temptation to convert sense into nonsense, and truth into falsehood, and to make the language of prophecy bend to the twisting and torturing of "*Rabbinical learning*."

With respect to the Septuagint translation of this passage, it will be observed that the word *αὐτοῦ*, in line 4, was marked by Origen as having nothing in the Hebrew to correspond to it, and that the word הַמֶּלֶךְ is not translated: we shall therefore venture a conjecture, that this word was originally not ΑΥΤΟΥ, but ΑΥΤΟΙ, and that it ought to stand at the beginning of the next line as a nominative absolute; but that some transcriber, knowing nothing of the Hebrew idiom, therefore not comprehending the force of a plural-nominative standing before a singular-verb, ignorantly transferred it to the preceding word. This conjecture, perhaps, may receive some confirmation from the I. Latin version: for it seems improbable that if, when this version was made,

the Greek had read *ἐν τῇ γῇ αὐτοῦ*, the translator would have separated the words, *terra* and *ejus* in the manner in which this text now stands, and from which Jerome thought it necessary to alter it: but if he read the Greek, *ἐν τῇ γῇ*, his Latin, "*Sanctis qui in terrâ sunt,*" is perfectly correct; and *αὐτοῦ* being afterwards added to the Greek, *ejus* would soon be added to the Latin, and produce the present reading, "*Sanctis qui in terrâ sunt ejus.*" We have no wish to claim for this conjecture more weight than it fairly deserves; but, whatever be its probability, it so far confirms a point, which however needs no confirmation, that the verb *ἐθαυμάσωσιν*, is the original reading of the Septuagint text: and the vacant line filled up from this version, will stand thus:—

As for them, He has gloriously fulfilled all His pleasure in them;
Their sorrows are multiplied, &c.

A sentiment, which will possibly call to our readers' remembrance, the celebrated passage of Isaiah, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, *and the pleasure of the Lord shall prosper in his hand.* He shall see of the travail of his soul, and be satisfied," &c. What the Hebrew originally read, we have perhaps not yet sufficient data to determine. The conjecture of Houbigant is ingenious *הָמָּה יִאֲדִיר כָּל הַפְּצִיו בָּם*; * perhaps *הָם הָאֲדִיר* is nearer the truth. Both, however, must be regarded as mere conjectures, calculated to call forth inquiry rather than to settle the question; but neither of them are to be admitted into the text, till confirmed by Hebrew manuscripts more ancient than any which have yet been brought to light. But that the present text requires some correction can scarcely admit of a doubt.

(To be concluded in our next.)

ART. III.—1. *A Sermon on 1 Cor. ii. 12, preached before the University of Oxford, at St. Mary's, on Sunday, Feb. 6, 1831. By the Rev. H. B. BULTEEL, M. A., late Fellow of Exeter College, and Curate of St. Ebbe's, Oxford.* Oxford: London: Hatchard, and Nisbet. Cambridge, Deightons. 1831. Pp. 53.

2. *Remarks upon a Sermon preached at St. Mary's, on Sunday, Feb. 6, 1831. By the Rev. EDWARD BURTON, D.D. Regius Professor of Divinity.* Oxford. 1831. London: Rivingtons. Pp. 29.

* Our readers need scarcely be told that *כָּ* is the Rabbinical contraction for *כִּי* or *כִּי־הֵנָּה*: and the text, thus corrected, will agree with the Complutensian text of the Septuagint.

3. *Strictures on the Rev. Mr. Bulteel's Sermon, and the Rev. Dr. Burton's Remarks.* By OXONIENSIS. Oxford: Vincent. 1831. Pp. 24.
4. *A Reply to Dr. Burton's Remarks upon a Sermon preached at St. Mary's, on Sunday, Feb. 6, 1831, by the Rev. H. B. BULTEEL, M. A. &c.* Oxford. 1831. London: Hatchard, and Nisbet. Cambridge: Deightons. Pp. 56.
5. *One Reason for not entering into Controversy with an Anonymous Author of Strictures.* By the Rev. EDWARD BURTON, D. D. Oxford. 1831. Pp. 8.
6. *Postscript to "Strictures."* By OXONIENSIS. P. 1.
7. *A Friendly Letter to the Rev. Mr. Bulteel, in Consideration of his late University Sermon.* By PHILIPPUS ANTI-OSIANDER, S. T. P. Oxford: Slatter. London: Rivingtons. Cambridge: Deightons, and Stevenson. Pp. 60.
8. *The Doctrine of the Church of England at the time of the Reformation, of the Reformation itself, of Scripture, and of the Church of Rome, briefly compared with the Remarks of the Regius Professor of Divinity.* By ΟΥΔΕΙΣ. Oxford: Wheeler. 1831. Pp. 65.

THAT our Universities should be at times subject to the excitement of theological discussions is matter neither of surprise nor displeasure to us. There are few topics on which men of large research and information are of exactly the same opinion; and as we are proud to say there are many such in both our seats of learning, collision of sentiment must constantly occur, and not unfrequently proceed to public controversy. We do not, however, consider the treatises now before us of any great importance, or as having brought forth an equal stock of learning and knowledge with most other ephemeral discussions, which have excited academic attention. We ourselves remark on them as having attracted some notice in a place for which we shall always entertain respect and affection; and it may be pleasing to those who regard Oxford with the same feelings, to know what are its immediate objects of interest, even though the knowledge should lead to the declaration, so gratifying to advancing age, that the men in their own days were wiser and better.

But we will proceed to consider the Sermon of February 6. The Calvinistic scheme of Divine agency has always, since the time of Augustine, had its advocates, though it has never been generally the creed of the Christian Church; and it is now a long time since it has been so directly brought forward in the pulpit of St. Mary's. The sermon of Mr. Bulteel has given rise to divers pamphlets, either for or against it. Dr. Burton, the Regius Professor of Divinity, was induced to write some remarks, lest "the public should suppose that such doctrines were palatable to the modern divines

of Oxford." His publication, though uncalled for, is written with temper and great regard to truth. The door of controversy being thus opened, "Strictures on the Sermon and Remarks" appeared, evidently the work of a somewhat youthful author, well pleased to make a beginning of his prowess in such good company as that of a Regius Professor. Unfortunately he is obliged to escape the charge of gross ignorance by pleading guilty to very considerable unfairness. In his work he tells us he has a book by his side, of which it appears, from a postscript, he had only an incorrect and partial translation. Next in order is a Reply of Mr. Bulteel's to the Remarks of Dr. Burton; then a very well written pamphlet of a "Philippus Anti-Osiander, S. T. P.;" and, in conclusion, a somewhat unintelligible production of a "nobody knows or is to know who."*

The points in dispute seem to us resolvable into three; 1st, the Calvinistic scheme, so well known and so frequently discussed, that little new can be said of it; 2d, the conduct of the Colleges in the University in giving their testimonials for Orders, and incidentally the lives of the Clergy; 3d, the right of the Crown to the appointment of Bishops.

We shall examine them in a reversed order. Mr. B. is as stout a supporter of Church Articles as ourselves, though we may explain those of the Church of England differently. Does he think that if an unlimited power of electing their ministers were given to the people, it would not have the effect of substituting their opinions, whatever they might be, for those of one distinct Church?—Much more would this be the case were Bishops elected by their subordinate ministers. As long as human nature is corrupt, iniquity will cleave, even to our holy things; and reason and religion will be, in the greater portion of mankind, if not obliterated, yet easily warped from the truth by prejudice and passion. As no internal discipline has ever been able, in any Church, to prevent this, we may reasonably infer that it is not improper to have recourse to external arrangements to counteract it: and these have been found, in the case of our own Church, most efficacious. Whether our kings and their ministers have generally known Christ or not, we shall not determine; but we may safely affirm that they have constantly and very generally recommended virtuous and unexceptionable men for the chief ministry of the Church. David appointed their courses for the priests, and throughout Scripture we read that godly princes had great authority in matters relating to the service of God. Under the dispensation of Melchisedeck the same man was king and priest; and the connexion between the offices it has been one great principle of the English Church, since the

* Oubels.

Reformation, to uphold. We must make one quotation from Mr. Buteel himself, which, we think, will settle the question. "I grieve that those highly honoured and venerable men, who had light enough to draw up the Thirty-seventh Article, and their successors after them, should not have had courage to act up to the principles they professed."—Reply, p. 54. When a man understands the sentiments of others so much better than they did themselves, no one of mere ordinary attainment should presume to dispute with him. *We* believe the Reformers understood their own meaning, Mr. B. thinks not; further comment must be unnecessary, except a hint that, perhaps, in some other of the Articles as well as this, the sense put on them by their authors, and received by their successors, was not the same with that of Mr. B.

The second point we have to examine relates to the giving testimonials for Orders. Here Mr. B. has considerable advantage over us. He has lived with a gay and somewhat dissolute set of men. That testimonials have often been denied to such we know; but of the exact scrutiny into character made in every College, or the means which those in authority have of discovering vices or errors, we are ignorant. Having been a Fellow of a College too, Mr. B.'s authority may be supposed good. Dr. Burton says, that "increasing care is used in this point;" the author of the Friendly Letter asserts that "the case is not general;" and with this opinion we ourselves are inclined to concur. That testimonials have been malignantly "withheld from piety, honesty, and sobriety," on account of any peculiar tenets professed by persons of such a character, or, in other words, on account of their Calvinistic interpretation of the Articles, we are very much inclined to doubt; indeed, it has been declared to us that such is not the fact. "Something like a case," says the author of the Friendly Letter, "may have reached your (Mr. B.'s,) knowledge." We believe this to have occurred a few years ago. Whether in that case testimonials were withheld on account of the belief of the sufferers, or on account of a very flagrant breach of academic and ecclesiastical discipline, can be determined neither by Mr. B. nor ourselves: we only know that such a breach was committed, and the withholding of the testimonials appears to us its imperative consequence. In a place like the University, where so many high-spirited young men are to be kept in subordination, regulations cannot be with safety wantonly broken through. Attempts to create schism and lessen authority must be instantly put a stop to, nor can, under any pretences, be safely encouraged.

In the amusements of the Clergy we are no friends to asceticism. In every thing he undertakes, moderation, more difficult than abstinence, should be the distinguishing trait of the Clergyman, and we see

no harm in his partaking, in moderation, in any innocent amusement. Asceticism may please a few morose and disappointed people, and certainly is a very effectual mode of gaining the applause of the vulgar; though, we believe, if left to themselves, these last would be very indifferent on the subject, and be fully satisfied with clerical moderation. However, the former will not let the natural malignancy of human nature sleep among them; they force it into action, and asceticism—hopeful child of pride and envy—is made the basis of popular esteem, and the test of Christian feeling.

On the third point, the Calvinistic interpretation of the Articles, we are now to speak. The present controversy seems to turn upon the opinions of the early Fathers and the Reformers. Dr. Burton's knowledge of ecclesiastical history is comprehensive and accurate, and the doctrines of Predestination, and particularly Election, it appears to be satisfactorily proved, never occupied much attention till the time of Augustine. For this writer's strong enforcement of them, too, personal reasons may be given; and perhaps the tenets of the sectarian monk* had some weight in forming the Predestinarian opinions of the early reformer, Luther. These were confirmed by casual controversy; and the opinions of one occupied, as Luther was, in opposing prevailing errors of an opposite tendency, should not be received without hesitation and allowance. On this subject, too, the present Lutheran Churches agree with the Church of England, and hold a middle course between the making Predestination a matter of faith, and considering it incompatible with the justice of God. Of our own Article on this point, we think that it is purposely ambiguous. Our Reformers seem to have been obliged to say something on the subject, but hardly to have known what judgment to form on it, and therefore refer us to Scripture for the truth; thus leaving us at liberty to acknowledge the incomprehensibility of the subject, and to give our own interpretation of those passages of Scripture in which the word occurs. On the point of free Grace, difference of opinion seems to exist rather in regard to the manner than the matter. No member of the Church of England will assert man's absolute desert, though some may argue for a desert, allowed of God, which affects not the original gift, but the continuance of grace. And, after all, there are things which God only knows; and as they are not mentioned in any of our public formularies of faith, we think they should not occupy the pulpit so exclusively as some among us wish them to do.

* This term is not used invidiously. There were strong sectarian divisions among the monastic orders. The Augustinians, Luther's order, were Predestinarians. Predestination is by no means an exclusive doctrine of the Reformation; many good Romanists, of an austere turn of mind, held it, though it was not generally approved.

The service and prayers of our Church are certainly far from Calvinistic in their form and tendency, and from these and the homilies must be the most legitimate interpretation of the Articles. Of justification by faith we are true believers; but our belief is, that a faith, unevincenced by works, is no Scripture faith at all; and on no point, do we think, has more argument been used to less purpose than on this.

But further to examine these unsatisfactory and endless questions neither our time nor space allows. We shall always regret to find them the subject of controversy, since it is rarely either party is convinced, and it is of infinite injury to religion. We are not very much surprised at Mr. Buteel's holding the opinions he does. Some men are naturally moderate, others are always in extremes, and their religious feelings will experience the bias of the natural temper. It is highly dangerous to the interest of religion to have this bias attributed to the direct influence of God's Spirit. Yet reason and argument will never change this opinion. Like other apparently injurious effects of nature, it may often be more safely counteracted than resisted; and it is no doubt, in cases like the present, appointed by God for his own good purposes.

To conclude, we wish this controversy had never arisen. No one, who thinks for an instant, would believe that so common-place a discourse could be really, in any extraordinary degree, palatable to the University. Does not every one know (it is with shame we write it) how great an influence (as little by the bye at Oxford as at most places) fancy and curiosity have in filling a place of worship? How desirous do we see many of sitting under (as they call it) a favourite preacher; and (on very similar principles) how many were present at St. Mary's because they were pretty certain the University would be the subject of abuse! How many, even of those to be attacked, came to hear the manner of it! If, however, any one interests himself on the subject, we must recommend to them "Dr. Burton's Remarks," which are fair and impartial; and the "Friendly Letter," for its sensible and appropriate observations: but as the discussion seems now to have passed over, our wish and desire would be not to have it renewed; and we can assure those who are fond of such subjects, that this controversy of the nineteenth, is far, very far inferior, in the learning shewn and exertions used by those engaged, to similar disputes of the seventeenth century. Charity, says the Apostle, thinketh no evil, but rejoiceth in the truth. The latter, indeed, different as are our own sentiments, Mr. B. may do: in regard to the former part of the Apostle's precept, we can only say we have rarely seen a more gratuitous assumption of evil than in the Sermon before us.

LITERARY REPORT.

The Annual Retrospect of Public Affairs, for 1831. Vol. I. London: Longman & Co. 1831. Small 8vo. Pp. vii. 320. Price 5s.

THIS said Dr. Lardner is a very enterprising, and, withal, a very useful person; and we feel disposed to go a little out of our way in order to call the attention of our readers to this new effort of his industry. Of the design and literary execution of this miscellany we fully approve; and, although we can by no means lend our sanction to the views of the party to which the compiler of the present volume belongs, a digest of the kind is in itself a great desideratum. Perhaps the best thing we can do for the purpose of developing the objects of the Editor, is to subjoin his preliminary advertisement:—

"It is intended to publish, in the Cabinet Library, at the commencement of each year, an historical view of the year which has just closed. The present work forms the first of this annual series.

"The Editor intended to have limited the subject to a single volume; but the unusual variety and importance of the public events of the year 1830, which it became necessary to record, rendered it impossible to comprise within the proposed limit, such a history of the year as would be creditable to the Library, or instructive to the reader. The 'Retrospect' will, therefore, in the present instance, be extended to two volumes.

"In this first volume, a view of the state of politics, at the close of 1829, is followed by an account of the proceedings of the British parliament, until the decease of the late king, with some notice of that monarch and his successor. The political state of France before the revolution of July, and the various causes which led to that event, form the subject of the next chapter. The remainder of the volume is devoted to the discussion of the great political

changes produced in France and Belgium.

"In the second volume, the consideration of the Belgian revolution will be resumed, and the other consequences of the French revolution, manifested in Switzerland and Poland, will be discussed. The work will conclude with a view of domestic politics at the close of the year."

The History of the Bible. By the Rev. G. R. GLEIG, M. A. F. R. S. L., &c. London: Colburn and Bentley. 1831. Vol. II. Small 8vo. Pp. 371. [National Library, No. VI.] Price 6s.

OF this volume, which completes Mr. Gleig's plan, and brings down the history, from the restoration of David, to the close of the Gospel narrative, we have nothing more to say in addition to the remarks which we offered on the appearance of its predecessor. We wish it success for the reasons there advanced, though we are afraid that its *price* is against it. The National Library has certainly no advantage over Mr. Murray's, with the exception of the tendency of this particular work, as compared with the Neological blasphemies of Mr. Milman's History of the Jews, which has been "repeatedly reprinted," in impudent defiance of all good feeling and public decency. In point of embellishment and typography, and above all, of correctness, the two works will bear no comparison. Upon what grounds, then, have Messrs. Colburn and Bentley raised this publication from 5s. to 6s. per number; and, at all events, why are the earlier numbers, which were originally charged at the lower rate, to tax new buyers with an additional shilling?

The Sunday Library; or, the Protestant's Manual for the Sabbath-

day: being a Selection of Sermons from Eminent Divines of the Church of England, chiefly within the last half century; with occasional Biographical Sketches and Notes. By the Rev. T. F. DIBDIN, D.D. Rector of St. Mary's, Bryanstone-square, and Vicar of Earning, Suffolk. London: Longman & Co. 1831. Vol. II. Pp. viii. 330. Price 5s.

TWENTY-THREE Sermons, from the pens of Bishops Porteus and Heber, and Messrs. Alison, Morehead, Rennell, S. Smith, Townson, Gilpin, Jones of Nayland, and Archdeacon Pott, form the contents of this volume. They are well selected for the purpose which Dr. Dibdin professes to have in view; and of their merits, in a literary point of view, the reputation of the authors are an ample pledge. We miss, in this volume, the biographical sketches accompanying the discourses of those writers who have "finished their course." A brief memoir of Heber, and Rennell, and Jones, we were entitled to expect from the plan adopted in the preceding volume, and we trust that our expectations will not, eventually, be disappointed. The extracts from prefaces, which are given in their place, are but a poor compensation indeed. In other respects, the volume is perhaps an improvement upon the last, and we trust that it will meet with sufficient patronage to insure a succession of twenty volumes. Beyond this, its continuance would be scarcely desirable. The frontispiece to this volume, is a portrait of Bishop Porteus.

Pen Tamar; or, the History of an Old Maid. By the late Mrs. H. M. BOWDLER. London: Longman & Co. Pp. 244. Price 10s. 6d.

THE excellent and lamented authoress has endeavoured, in this interesting little story, to delineate a character formed upon Christian principles, and to trace the progress of their influence from infancy to old age. Every person at all acquainted with the life and writings of Mrs. Bowdler, will have no difficulty in believing that the task has

been executed in a masterly style. It appears by the author's own Preface, dated December, 1819, to have been written in the year 1801, "with the wish to induce writers of far superior talents, to unite instruction with amusement in works of imagination." "Travels at that time," observes Mrs. Bowdler, "were in general little calculated to improve morals, or even the taste, of those by whom they were eagerly perused, and the world had not seen the masterly productions of the unknown genius of the North, nor the admirable lessons of Christian morality which have since appeared in the enchanting works of Mrs. Brunton." It does not come within the nature and scope of our publication, to analyse mere works of fiction, or we should be inclined to devote some space to "Pen Tamar." In dismissing it, however, with this brief notice, we venture to pronounce it well worthy the perusal of that portion of our readers who have time and inclination for light reading, as it is technically phrased; which we do the more readily, having ourselves, to say the least of it, received no inconsiderable amusement from its pages.

Devotional Sonnets on some of the most striking Texts in the Gospels of St. Matthew and St. Mark. By a MEMBER OF THE CHURCH OF ENGLAND. London: Seeley. 12mo. Pp. 168.

THIS is a very unpretending volume, but the impression produced by the perusal of the introductory sonnet was of that favourable nature, that we at once felt convinced its intrinsic merits would prove far greater than many of higher pretensions, nor were we deceived. Not only is the religious spirit which breathes in every line, of the purest description,—but the poetry, a very unusual circumstance in publications of this nature, is of superior quality. The little book contains one hundred and sixty-eight sonnets, intended to illustrate, as far as is possible in such brief space, as many texts from

the Gospels of St. Matthew and St. Mark. In this attempt, the author has, to a certain extent, succeeded; and as we think every new effort to induce a more close and attentive perusal of the sacred volume praiseworthy, we cannot withhold our commendation from the work before us. Independent of this, the author appears to have a correct knowledge of the human heart, and a clear perception of the beauties of religion, which, combined with purity of versification, and dignity of thought, cannot fail to win general approbation.

A Selection of Prayers for the Use of Families, for every Morning and Evening of the Week. Arranged and compiled chiefly from the Book of Common Prayer. By ALLEN COOPER, M. A. Minister of St. Mark's, North Audley Street, and Chaplain to the Most Noble the Marquis of Exeter. London: Rivingtons. 12mo. Pp. 75. Price 1s. 6d.

THIS little manual of prayer is almost exclusively selected from the Liturgy of our Church; and, consequently, of its intrinsic excellence there cannot be a doubt. It is difficult, however, when so many similar productions are continually coming under our notice, to say which is the best. The author has adopted one novelty in his arrangement, which we think commendable. He has given a succession of short prayers, instead of one continued form, for the purpose of calling back the attention, should it have wandered, by the repetition of Amen. And he says, which in many instances must be allowed to be true, that this plan is more calculated to fix the attention, and at the same time is in strict accordance with the principles of our Church.

Patroni Ecclesiarum: or a List of the Patrons of the Dignities, Rectories, Vicarages, &c. &c. of the United Church of England and Ireland. London: Rivingtons. 1831. Price 18s. in cloth.

It is always with pleasure that we take up a book issuing from the pen

of Mr. Gilbert. The excellence of his motives, the utility of his design, the accuracy, as far as it can be arrived at by perseverance and research, ensure him not only the warm thanks of every aspirant in the church, but also a wide circulation of his productions. To those who are at all interested in ecclesiastical property and patronage, the work before us is highly valuable. Not only are the livings respectively arranged under their different Patrons, but the real value of those which do not exceed £150 per annum, as returned to Parliament, in 1818, is also annexed. It is indeed an almost indispensable companion to his Clerical Guide, and, like that work, executed in a manner which redounds credit to the printer, and will give pleasure to the purchasers. We recommend it to our readers as a most useful addition to their libraries.

A Few Plain Remarks on the Tithe System. London: Rivingtons. Price 2d. or 1s. 6d. per dozen. Pp. 11.

THE object of these Remarks is, we are informed, to correct the errors, whether ignorantly or intentionally entertained, respecting Church property; and by the subjoined extracts it will readily be allowed that the author has brought great practical knowledge, and no inconsiderable eloquence, in support of his arguments. This tract, indeed, ought to be universally read, and Clergymen would do well to circulate it amongst their parishioners, especially in those districts where a spirit of ill-will towards the Church, engendered by the subtle devices of infidels and sectarians, has taken root.

"Tithe," it is observed, "is represented by those who desire to throw an odium upon it as a tax. But tithe is no tax. A tax is a payment imposed by the Legislature; but tithe was the gift of individuals, who had as undoubted a right to set apart one portion of their property for this purpose, as they had to dispose of the other parts by sale or otherwise. It might with as much truth be said, that a man who,

having the free disposal of his property, shall charge it with the payment of a legacy, imposes a *tax* upon his heir, as to call tithe by that name. The right to tithe has been *recognised* by the Legislature, which has framed a system of laws for its protection; but it was *created* by the voluntary gift of former proprietors of the land, desirous of providing for the support of a national religion. It is obviously incorrect, then, to call it a tax. It approaches much nearer to the nature of rent."—Pp. 3, 4.

"How does it affect the *tenant*? If he have to pay the tithe, this consideration will determine the amount of his rent. If his land be tithe-free, he will pay to his landlord a sum equal to what, if it had not been tithe-free, he would have paid to his landlord and the tithe-owner together. Of what advantage, then, would the abolition of the tithe be to either of these parties? The only possible difference the removal of tithe would make to the *tenant* would be, that he would have to pay the same sum, and probably more, to one person than he now pays to two.

"The clergyman does something for his rights. He has qualified himself, at great expense and sacrifice of time, to superintend the religious instruction of the people; is precluded from following any profitable employment that may interfere with the discharge of his duties to them, and, generally speaking, passes his life contributing, in no slight degree, to the good order, peace, and comfort of the community in which he is placed. What does the landlord do for his rent? He is not *compelled* to the discharge of any duties that bear even the *appearance* of a return for the benefit he derives from his tenant's toil and capital. He is bound by no law to reside among them, nor consequently obliged to spend amongst them what he derives from their exertions."—Pp. 5, 6.

"It has not one feature of *public* property: and the error, where it is error, of those who speak of it as such, arises chiefly from confounding the *duties* of the office with the *provision* made for those who discharge the duties of it. The duties of the clergy are *public*, that is, the public has a

right to expect that the services of religion, according to the rules of the National Church, should be duly administered. But the very endowment which gives the nation this claim upon the services of the clergy, precludes it from interfering with the provision made for them."—P. 9.

At the risk of extending our extracts to too great a length, we cannot refrain from the concluding observations, which are unanswerable, and ought, if reason were allowed her proper authority, to set the matter for ever at rest.

"It has been argued, that because the clergy cannot alienate the tithe, it is therefore not private property. What shall we say of an entailed estate? Is that not the private property of the individual holding it, though he be only tenant for life? May that be seized for public purposes?

"It has even been said, for nothing is too absurd to be advanced by the enemies to the tithe, that it is not property at all, because if the land be not cultivated the tithe would cease. Is a ship not the property of the merchant because it may founder at sea? Or is a house not property because it is possible that it may be destroyed by fire?

"As to the power the State has over the tithe, the question is not what the nation can do, but what it can do with justice. During the former revolution in France the tithe was abolished; but be it remembered, that it was not the only property characterized as public, for the purpose of obtaining its confiscation. If a similar crisis should arrive here, the temporalities of the Church may fall, but they will not fall alone; and they who have property to lose can in no readier way prepare for their own overthrow than by making that which was given for the support of religion the first sacrifice to political expediency and national injustice."—Pp. 10, 11.

A Word in Season, addressed to Persons desirous of Change. London: Roake & Varty, Strand. Pp. 11.

THE true reason of the hostility of the Radicals to the Established Church,

is in this little tract clearly pointed out. It is "because the Clergy try to make people quiet, contented, and peaceable, that the Radicals would get rid of them if they could; and so they try to make people complain of the tithes, as an oppressive tax. But how are they oppressive? The farmer now pays his rent, part to the clergyman, part to the landlord. Suppose he paid it *all* to the landlord, would the labourer be better off? Depend upon it he would not." We are also told that no "Reform can make all men rich, or hinder some from being very poor." And the whole is wound up with scriptural texts suited to the crisis in which we live, and adapted for the information and improvement of the lower orders.

No. II. *Cobbett's Penny Trash, for the Month of March, 1831. Notes of my Life, by W. C. "Out of thine own mouth will I judge thee."* London: Roake & Varty. Pp. 24.

IN our notice of the first number of this able attack upon Cobbett, we expressed our entire approbation of the plan of bearding the tiger in his den, or rather of destroying the scorpion with his own sting. Nor are the expectations we then formed disappointed by the tract before us. It purports to be Notes of his Life, and, consequently, his birth and parentage—his infamous charges against three officers of the 54th regiment, (in which he was a sergeant,) with Lords Eldon and Redesdale's opinion upon the same, are set forth in due and conspicuous order—his *black and white* accounts of America—of Alderman Waithman—of Sir F. Burdett—and others are also recorded in a masterly style—and must convince all, who are not wilfully blind, that the cited opinion of the present Attorney-General is well-founded. "If," said Mr. Denman, "*these are real extracts from the writings of W. C. they exhibit a degree of unprincipled audacity, and of profligate and unfeeling disregard of every moral and social obligation, such as no man ever betrayed before. If the quotations in this book are genuine, he is among the most infamous of mankind.*"

Can this man still find idiots to buy his Trash, and believe in his patriotism? If so, common sense is run mad. The subject is, however, to be continued, and, we have no doubt, passages will occur equally honourable to Mr. Cobbett, as those here recorded, and equally worthy to be universally known.

The Real Character and Tendency of the Proposed Reform. Twentieth Edition. London: Roake & Varty. Pp. 36. Price 1d.

MESSRS. ROAKE and VARTY deserve well of all the friends of religion and good order, for the many valuable and cheap tracts which they have been the means of introducing to the public during the excitement of the last nine months; but with none have we been so much pleased as the one before us. It is not in our province, however, to enter minutely into the policy of the measure of Reform, or to analyse the arguments *pro* and *con*, which have been plentifully scattered; but agreeing, as we do with the writer, that if the Revolutionary Bill become part and parcel of the law of the land, the *confiscation of Church property* will inevitably follow, we cannot help thus incidentally raising our voice against it, and calling upon all friends of the Church and monarchy, who remember the accursed assassinations of Charles I. and Archbishop Laud, to rally round the Constitution and throne; and subscribe their mites for the general diffusion of tracts like the one under review, which contains a complete refutation of Lord John Russell in 1831, by the same Lord John Russell at a previous period; as well as the sentiments of Fox, Canning, Pitt, Lord Melbourne, Cobbett, &c.—all of whom in their sober moments protested against the very principles on which the present bill is grounded. We can only add, in the language of the author, "Englishmen, beware! The first step loses you. Reject the inflammatory appeals made to you under the most shameful circumstances, and in the most shameless manner."

A SERMON.

NO TRUE KNOWLEDGE WITHOUT RELIGION.

ECCLESIASTES i. 18.

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

DID we meet with such an assertion as this in a modern writer, we should probably conclude that the author wished to disparage what he had not the fortitude to acquire. Those who have trodden the paths of learning generally give us a very different account of the scene. If ardour and devotion in the pursuit be any proof of the pleasure which it affords, the acquirement of knowledge must of all others be the most pleasurable. As the mind is the nobler portion of our being, the cultivation of the mind should seem to be at once the worthiest and most agreeable of objects. As the desire of knowledge seems to be the most insatiable craving of the human breast, so we might suppose that he who planted it there intended it should be satisfied. And all this we might readily collect from unassisted nature. When we come to the pages of Revelation we find the same great truth as constantly asserted:—"That the soul be without knowledge is not good." And the pleasures and happiness of wisdom are described in language worthy their dignity and intensity:—"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace." The voice of nature within us is echoed by the voice of Revelation; and thus confirmed, we should suspect that man to have had little experience of intellectual pleasures who should tell us that "in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

But whatever we might think of this sentence as proceeding from the mouth of an uninspired man, we must not so lightly dismiss it *here*. It is spoken by the Spirit of God; by the same Spirit who suggested the glorious description of wisdom which we have just admired; and what is more, by the mouth of the *same man* by whom that noble effusion was uttered. And even supposing that the author of this sentence had not written under extraordinary illumination, it could never be said that he drew his judgment of the pains of knowledge from his own inexperience; for he was the wisest and the best informed who ever lived, or ever will live, among the sons of men; always understanding by this prophetic expression, not that there have not been men of greater acquirements in *particular branches* of knowledge than Solomon, but that Solomon possessed what no other man ever did, or ever will—all the knowledge of his own time, upon every subject, besides intellectual powers of the very highest order.

That a man whose experience of knowledge was universal, and writing under the direction of the Spirit of all truth, should have recorded the

opinion that "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow," apparently in contradiction to nature, Revelation, and himself, is the paradox which I will now attempt to explain.

Although it may be rather curious than profitable to discuss the precise degrees of inspiration afforded to different sacred writers for different purposes, thus much the whole tenour of Scripture shows us to be the case. The sacred writers all express their own feelings with a freedom as perfect as other men, except that they are not permitted to authorise any opinions affecting religious belief or practice, but such as are strictly true. That false opinions on these subjects could be countenanced by a sacred writer, contradicts the very notion of inspiration; while we scarcely can turn a page of the Bible without finding abundant evidence that its authors write of themselves as others would write. This observation will furnish the clue to the difficulty, by directing us to the *circumstances* under which Solomon composed the books of Proverbs and Ecclesiastes, by which alone we can comprehend and apply the meaning of the text.

That the former of these books was written in the middle age of Solomon, and the latter in his more advanced years, is the tradition of the Jews, and is fully borne out by the internal evidence. When a man seeks knowledge simply by human means, he may desire it for various purposes; but when he prays to God for his knowledge, no doubt his desire is to employ it to the glory of the Giver. This Solomon abundantly testified in the early and middle portions of his life, in the period when he produced those parts of the book of Proverbs which we owe to his pen. At this time he was actively employed in the study of human science and learning. His wisdom, we are told, "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. He spake three thousand proverbs, and his songs were a thousand and five; and he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." *But he made all these acquirements and pursuits subserve the great purposes of religion.* By these means he refined his mental powers from all low and impure contamination; by these meditations he was naturally led to meditation on the wisdom and goodness of the God of nature; and then ascending on the wing of that Holy Spirit, from whom he derived such plenary assistance, he placed himself in the hands of his God; devoted himself to still higher knowledge, and still purer gratifications; till he became enabled to speak of wisdom from his own experience, "that her ways are ways of pleasantness, and all her paths are peace." But Solomon is one of the most awful examples which Scripture exhibits of the frailty of man: and it is scarcely possible to conceive how any person could ever peruse his history with attention, and then deem *himself* beyond the possibility of falling. If we have the Holy Spirit to direct us, *he* possessed the sacred influence in an extraordinary degree. If the supreme importance of salvation be evident to every reflecting mind, *he* had a mind endowed far beyond any of ours with strength to repel temptation, and clearness to apprehend the nature and necessity

of religious duty. He had trodden her ways, and pronounced them pleasant; and, did we not know the end of his career, there is no character of whom we should have suspected this lamentable apostacy with less probability than of Solomon. But whatever men may pray for, or whatever God may will concerning them, he never places them in such a condition as not to be free and responsible. With all these advantages Solomon fell; but the displeasure of God probably awakened him to a sense of sin, its misery and enormity, and the utter worthlessness of all worldly advantages without the divine favour. Under these impressions he seems to have written the book of Ecclesiastes; a book which can never be read too often, especially by those who feel inclined to surrender themselves to ambition, avarice, or luxury; or, in general, to rest their happiness on any other object than peace with God. When Solomon had once deserted the paths of wisdom and pleasantness, for those of mere knowledge and pleasure, he felt the utter vanity of the specious baubles, for which he had resigned the jewel more precious than rubies, and the merchandize of silver and gold. A mind like that of Solomon, however corrupted, must always have sought one of its pleasures in study; and this, it is true, was the best and noblest pleasure left him: yet, as soon as the pursuit of knowledge became unconnected with religious motive and religious objects, he found that this, like all the rest, was only pregnant with disappointment and vexation. And he has left to our most serious reflection the testimony of his experience, that, under these circumstances, "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow."

The warning is always worth attention; in the present age more especially. This has been called the period of intelligence. If by this we are to understand that more persons can read and write than in former ages, and that much more floating knowledge on all subjects is in existence now than formerly, the assertion is true. But if it be meant that in the present age there exists, preeminently, patient and laborious attention to single subjects,—that resolution to attain knowledge through those just gradations, by which it must ever be pursued to be acquired with solidity,—the present day certainly deserves not the name. A multiplicity of knowledge, like a varied and luxurious banquet, glares before us; and, in our eagerness to taste each separate delicacy, we obtain solid nourishment from none.

Still, however, the public appetite for knowledge, though by no means healthy, is decidedly strong, perhaps stronger than it was ever known to be; and there is this danger attending it. Those who devote themselves to ambition, to gain, or to sensuality, can never engage in such a course of life without some compunction, and some sense of the vanity of such pursuits; but he who aspires to the acquirement of knowledge, *independently of religious wisdom*, sees neither his crime nor his danger; nor can he, till he feels the tortures which rack the breast of the educated infidel. To separate knowledge from religion, is to lop the flower from the tree, from whence it derived life, nourishment, and beauty.

Is knowledge, then, of no advantage whatever? and do the Scriptures teach the abandonment of the mental faculties? By no means;

they only teach the real value and the right uses of knowledge. They encourage in us a spirit of inquiry, examination, and research, into all that may be found in the page of Nature, or in the volume of Revelation. They, indeed, command, as well as encourage us, to cherish this spirit; and so far as we may be permitted humbly to conjecture, the encouragement of this spirit is among the reasons why the gospel is offered to us under the form in which we find it. But they remind us that all our acquirements will serve no purpose beyond the tomb, unless they are employed, directly or indirectly, in forwarding the great objects of the gospel, by ameliorating the heart; and that the 'merely learned and scientific, who have never applied their attainments to this great purpose, have less to hope for even than the utterly ignorant, and will never stand for a moment in the path of those who (acquainted with their Bible and the knowledge of God only) have striven, by acting up to their knowledge, to inherit the salvation procured for them by their Redeemer.

But it may be said, if knowledge abstracted from religion affords no *benefit*, why should it be a positive evil? Why should it increase grief and sorrow? A few moments' reflection will enable us to answer this question. If we are uninfluenced by religious convictions; if we do not believe in our hearts that there is a world of everlasting happiness beyond this, and that a way of peace is open to us through Christ, knowledge must grievously embitter the torments of such a state of mind. For what does human knowledge teach us? The Apostle says, "If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know." The truth of this remark is experimental to every man who has made knowledge the great object of his mind. *That* man, indeed, may be said to know most, who is most sensible of how much he is ignorant. He, therefore, who is most revered for learning, is the very man who feels most acutely how deficient he is in the very point for which he is respected. Besides, all human knowledge leaves us in a great uncertainty on the dependence of a future life on the present; while it tends, like every other pursuit which the mind eagerly embraces, to fix the affections on the world to which it belongs. Knowledge, although the noblest of all earthly objects, if pursued exclusively, and without reference to the love of God, partakes of the unsatisfactory nature of all earthly enjoyments. We come to the threshold of the grave, when the empire of visible things is declining, we look back on our lives, and see the vanity of our pursuit, and find ourselves, with all our knowledge, totally ignorant on the only subjects which it really concerns us to know.

When you, therefore, my brethren, hear large professions of the excellence of knowledge, and the superiority of the present age, from those who would disunite knowledge and religion, and who probably are alike deficient in both, refer them to an authority at least as good as their own—the wise monarch of Israel. Warned by *his* example, educate yourselves and your children for immortality. Make the groundwork of all your knowledge the Holy Scriptures. Acquaint yourselves, as far as you are able, with the evidence on which their pretensions to authority are founded, that you may always be "ready

to give a reason of the hope that is in you." Study them as the fountain of all saving knowledge. Apply to them for support in temptation, for counsel in conduct, for comfort in tribulation. Seek to them as to the abiding and authoritative will of an unfailing friend and adorable Master. Spend every day with strict reference to that will; and then, should you acquire no other knowledge, you would feel that blest tranquillity which is the earnest of heaven, resulting from the testimony of a good conscience, and the hope of glory through a trust in the merits of Christ.

But, doubtless, if you have leisure and means, it will become your duty to possess yourselves of those advantages of human knowledge, the excellence of which is unquestioned, where they are pursued subserviently to the great ends of holiness and salvation. Every study *thus* cultivated may be made a mean of convincing gainsayers, or confirming the evidences of your own faith. *History* will importantly illustrate the Old and New Testaments, the state of the wisest nations who have not been blessed with the Gospel, and its general effects on society. *Society* will expand and invigorate the faculties given you by God to be improved, and will reveal to you wonders which will afford new grounds of admiring and adoring the divine wisdom. *Art* will supply innocent and elegant recreation, which will tend to keep the mind in its less occupied hours from the contagion of base allurements. *Imagination*, if rightly regulated, will refresh, refine, and purify the other faculties, which thus will be in a condition and disposition at all times to revert, as their highest gratification, to the worship of God, the meditation of his will, and the preparation of the soul for eternity. Such is the Christian scholar, to whom are open all the choicest and purest treasures of earthly knowledge; who feels no disappointment, because knowledge teaches him his ignorance, since God assures him that it is by his own kind providence that he "knows in part;" that it is intended that on earth he should only "see through a glass darkly; but that in a state which awaits his sincere endeavours he shall "know even as he is known." He fears not the dread decree, "that the wise and prudent must perish, as well as the ignorant and foolish;" for *his* wisdom is one that will not perish—the "wisdom which is from above; first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

Add then, my brethren, "to your virtue knowledge;" but let it be the *addition*, not the *substitute*. Use it, as the most glorious of earthly gifts, to the glory of its beneficent Giver; and let your first and fundamental knowledge be, the knowledge of the will of God, which will best assist your virtue. For remember the words of the Apostle Paul, who, like Solomon, was experimentally acquainted with the real value of learning, and, like him too, had obtained a supernatural effusion of the Holy Ghost:—"Though I speak with the tongues of men and of angels, and have *not* *charity*, I am become as sounding brass, and as a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have *not* *charity*, I am nothing."

The noblest mental endowments ever bestowed by the Creator; the loftiest attainments ever achieved by the labour of man, without the

love of God and our neighbour, avail to nothing: "For whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away: *but charity never faileth.*" When one vast deluge of oblivion shall ingulph worldly studies and worldly reputation, *charity* shall ride serene on the billows of destruction, and rest on the Zion of the Lord, where knowledge shall be without end, without error, and without disappointment; and the Christian shall receive the end of his faith, even the salvation of his soul.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XI.

TATIAN.

Florens in ecclesia, quàm diu ab Iustini latere non discessit.—*Hieron. Vir. Ill. c. 29.*

TATIAN was the disciple of *Justin Martyr*; and, during the life of his instructor, adhered strictly to that profession of faith in which he had been trained. From the errors, however, into which he subsequently fell, he has not unfrequently been excluded from the list of Christian Fathers; but since his *Oration against the Gentiles*, the only work by which he is now known, is free from any heretical bias, and has been very generally commended by ecclesiastical writers, it cannot properly be passed over in an account of the early Patristical Theology. It appears from this Oration that he was an Assyrian by birth (p. 174. B.C.); and that, disgusted by the superstitions and the persecuting spirit of the Heathens, he was induced, by a candid perusal of the Scriptures of the Old Testament, to renounce the errors of Paganism, and to embrace Christianity. He was evidently a man of considerable acquirements; and had visited Rome, in the course of his travels, for the purpose of improvement in literature and the arts, and more especially in that of Rhetoric. The fame which he acquired by his own eloquence, and by his success in tuition, seems to have filled his mind with an over-weening notion of his own superior attainments; and his vanity prompted him to become the leader of a new sect, which he denominated *Encratitæ*, or *Continents*. These heretics were distinguished principally by their condemnation of the use of wine, and the strict enforcement of celibacy. It seems, from Clem. Alex. Strom. III. p. 460. A., that Tatian argued against the lawfulness of marriage, from 1 Cor. vii. 5; Gal. vi. 8. He also perverted the words in 1 Cor. xv. 22,—"*In Adam all die*," into a declaration that Adam was not saved (Iren. Hær. III. 23. 8.); some of St. Paul's Epistles he rejected altogether (Jerom. Comm. in Tit.); he denied the reality of Christ's sufferings; adopted the Valentinian *Æons*; and maintained, with Marcion, that there are two Gods. (Iren. Hær. I. 28. *et ubi supra*; Clem. Alex. Strom. I. p. 320. B. III. p. 465. C. *et alibi*.) The writings in which these opinions were propagated and defended

have perished; and of most of them even the titles are unknown. It is not unfair, therefore, to conclude that his defection from the truth, and his absurdities consequent thereon, had the effect of weakening the reputation which he had previously enjoyed. His heresy is placed by Eusebius (Chron. C. 29.) at the twelfth year of Marcus Antoninus, A.D. 172. The time and manner of his death are equally unknown.

The writings of Tatian are said to have been very voluminous. Among them was a Harmony of the Gospels, under the title of *Διὰ Τεσσάρων*, from which a translation is still supposed to exist. In the third volume of the *Bibliotheca Patrum* of Fabricius there are two Latin Harmonies, one of which bears the name of *Tatian*, and the other is ascribed to *Ammonius*, a writer of the third century. Critics, however, are at a loss to determine whether these are really the works which the writers in question are known to have written; and, if so, which of the two is the *Harmony* of Tatian and of Ammonius respectively. Wetstein (Proleg. N. T. p. 65.) maintains that both one and the other are spurious. Mill rejects the shorter Harmony, but conceives that the larger one may have been that of Ammonius; and Cave, who agrees with Mill in ascribing the latter to Ammonius, is also willing to admit that the former may possibly be Tatian's. Now Theodoret, who flourished about A.D. 423, affirms that he had met with above 200 copies of the *Diatessaron* (Hær. Fab. I. 20.); and it is equally certain that the work of Ammonius was extant in the time of Eusebius, who made it the groundwork of his own *Evangelical Canons*. (Euseb. Epist. ad Carpian.) Since, therefore, we have no certain account of any other ancient Harmony compiled in the early ages of the Church, and those in question bear unequivocal marks of great antiquity, it is not unreasonable to conclude, with Lardner, that they are, with some corruptions and alterations perhaps, the works of these writers, or at least the remains of them. It also further appears, from the passage of Theodoret cited above, that, in accordance with his own heretical notion of the non-reality of Christ's sufferings, Tatian had "omitted the genealogies, and whatever else went to prove that our Lord was born of the seed of David, according to the flesh;" and Eusebius charges him with altering some words and expressions in the writings of St. Paul. If the description of Theodoret be taken with some limitation, in respect to a few passages wherein Christ is called *the Son of David*, it corresponds exactly with the shorter Harmony, which wants the genealogies, and is written with a degree of paraphrastic elegance, which probably gave rise to the remark of Eusebius. Some indeed have thought that the alterations which Tatian introduced into the Apostle's writings were adapted to the support of his peculiar opinions; but the terms employed by the historian are in nowise expressive of any ill design.* The larger Harmony has the genealogies; and it is perhaps more reasonable to suppose that Ammonius, who followed Tatian in the plan of his work, would have enlarged, rather than abridged, his materials.

* Euseb. Hist. Eccl. iv. 28. Τοῦ δὲ Ἀποστόλου φασὶ τολμήσαι τινὰς αὐτὸν μεταφράσαι φάνας, ὡς ἐπιδορθεύμενον αὐτῶν τὴν τῆς φράσεως σύνταξιν. See Mill. Proleg. N. T. nn. 361, 362.

Among the lost writings of Tatian there was a treatise respecting animals; another entitled *Περὶ τοῦ κατὰ τὸν Σωτῆρα καταρτισμοῦ*; a book on Divine Things; and a series of Questions on obscure Passages of Scripture, which it was the intention of his pupil Rhodon to resolve. (Euseb. Hist. Eccl. V. 13. Clem. Alex. Strom. *ubi supra*.) But the enumeration of titles is of comparatively trifling importance; and it is time to revert to the *Oration against the Gentiles*, on which alone the merit of Tatian, as an ecclesiastical writer, depends. This treatise seems to have been written after the death of Justin, of whom he speaks with the most sincere respect (p. 157. D.); and, in all probability, between the years 168 and 172. It is written in an elegant and polished style; and the deep research of the writer, as well as his extensive acquaintance with the literature and mythology of the Greeks, are abundantly displayed in every page; but there is a want of method in its arrangement, and consequently of perspicuity in its design. The main scope of it is to demonstrate the superior excellence of the Christian religion, and the great antiquity of the sacred records. With this view he maintains that the claims which were laid by the Greeks to the invention of philosophy and the sciences, belonged in reality to nations of much earlier origin, and were by them perverted to the most corrupt and flagitious purposes. He speaks, in the course of his argument, of the nature and attributes of the one true God; of the creation of the world by the *Logos*; of the fall of man, and his redemption by Christ; of the soul, which he describes as in itself mortal, but to be reunited, in a revived state, to the body at its resurrection; and of the final judgment. Respecting the antiquity of the Holy Scriptures, he traces them to a much higher date than the poems of Homer, even upon the supposition, which is altogether uncertain, that their last were written 500 years before the siege of Troy: and, during the whole argument, he exposes, with the most caustic sarcasms, the absurdities of the Pagan worship, and the flagrant impurities of their religious rites. The subjoined contrast between philosophic and Christian notions, affords a fair specimen of his style and manner.

Τί γὰρ σεμνὸν φιλοσοφοῦντες ἐξηνέγκατε; τίς δὲ τῶν πάντων σπουδαίων ἀλαζονείας ἔξω καθέστηκεν; Διογένοους πιθάκης καυχῆματι τὸν αὐτάρκειαν σεμνυνόμενος, πολυπόδος ὠμοβορία, πάθει συσχεσθεὶς ἰλέψατο τὴν ἀκρασίαν ἀποτίθηνκεν. Ἀρίστιππος ἐν πορφυρίᾳ περιπατῶν ἀξιοπίστως ἡσωτεύσατο. Πλάτων φιλοσοφῶν ὑπὸ Διονυσίου διὰ γαστριμαργίαν ἐπιπράσκετο. Καὶ Ἀριστοτέλης ἀμαθῶς ὄρον τῇ προνοίᾳ θέεις, καὶ τὴν εὐδαιμονίαν ἐν οἷς ἡρέσκετο περιγρῆψας λίαν ἀπαιδέυτως, Ἀλέξανδρον τε μὴ μεμνημένος μεράκιον ἐκολάκευεν ὅστις, Ἀριστοτελικῶς πάντων, τὸν ἑαυτοῦ φίλον διὰ τὸ μὴ βούλεσθαι αὐτὸν προσκυνεῖν καθεύρας, ὥσπερ ἄρκτον ἢ πᾶρδαλιν περιέφερε. Πάντων γοῦν ἐτίθειτο τοῖς τοῦ διδασκάλου δόγμασι, τὴν ἀνδρείαν καὶ τὴν ἀρετὴν συμποσίαις ἐπιδεικνύμενος, καὶ τὸν οἰκεῖον καὶ πάντων φίλτατον διαπείρων τῷ δόρατι, καὶ πάλιν κλαίων καὶ ἀποκαρτερῶν προφάσει λύπης, ἵνα ὑπὸ τῶν οἰκείων μὴ μισθῇ. Γελάσαιμι δ' ἂν καὶ τοὺς μέχρι νῦν τοῖς δόγμασιν αὐτοῦ καταχρωμένους, οἱ τὰ μετὰ σελήνην ἀπρονόητα λέγοντες εἶναι, προσγειότεροι παρὰ τὴν σελήνην ὑπάρχοντες, καὶ κατώτεροι τοῦ

ταύτης ἐρόμου, προνοοῦσι τῶν ἀπρονοήτων. Παρ' οἷς δὲ οὐκ ἔστι κάλλος, οὐ πλοῦτος, οὐ ῥώμη σώματος, οὐκ εὐγένεια, παρὰ τούτοις οὐκ ἔστι κατὰ τὸν Ἀριστοτέλην τὸ εὐδαιμον. Καὶ οἱ τοιοῦτοι φιλοσοφεῖτῶσαν.

Διόπερ μὴ παρασπρέψαν ὑμᾶς αἱ τῶν φιλοσόφων καὶ οὐ φιλοσόφων πανηγύρεις, οἳ τινες ἐναντία μὲν ἑαυτοῖς ἔογματίζουσιν· κατὰ δὲ τὸ ἐπελθὼν ἕκαστος ἐκπεφρόνηκε. Πολλὰ δὲ καὶ παρ' αὐτοῖς ἔστι προσκρούματα. Μισεῖ μὲν γὰρ ἕτερος τὸν ἕτερον· ἀντιδοξοῦσιν δὲ ἑαυτοῖς, διὰ τὴν ἀλαζονείαν τόπους ἐπιλεγόμενοι τοὺς προύχοντας. Ἐχρῆν δὲ μήτε βασιλέας προλήματι θεραπεύειν, ἢ κολακεύειν τοὺς ἡγουμένους· περιμένειν δὲ μέχρις ἂν πρὸς αὐτοὺς οἱ μεγιστᾶνες ἀφίκωνται. Διὰ τί γὰρ, ἄνδρες Ἕλληνες, ὥσπερ ἐν πυγμῇ συγκρούειν βούλεσθε τὰς πολιτείας καθ' ἡμᾶς; καὶ εἰ μὴ τοῖς ὑμῶν νομίμοις συγχρησθαι βούλομαι, τίνος χάριν, καθάπερ μιαρώτατος, μεμίσθαι; προστάττει φόρους τελεῖν ὁ βασιλεὺς; ἔτοιμος παρέχειν. Δουλεύειν ὁ δεσπότης καὶ ὑπηρετεῖν; τὴν δουλείαν γινώσκων. Τὸν μὲν γὰρ ἄνθρωπον ἀνθρωπίνως τιμητέον· φοβητέον δὲ μόνον τὸν Θεόν· ὅστις ἀνθρωπίνους οὐκ ἔστιν ὁρατὸς ὀφθαλμοῖς, οὐ τέχνη περιλήπτους. Τοῦτον μόνον ἀρνεῖσθαι κελεύόμενος, οὐ πεισθήσομαι, τεληήσομαι δὲ μάλλον, ἵνα μὴ ζεύσθης καὶ ἀχάριστος ἀποδειχθῶ. Θεὸς ὁ καθ' ἡμᾶς οὐκ ἔχει σύστασιν ἐν χρόνῳ, μόνος ἀναρχος ὢν, καὶ αὐτὸς ὑπάρχων τῶν ὄλων ἀρχή. Πνεῦμα ὁ Θεὸς, οὐ διήκον διὰ τῆς ὕλης, πνευμάτων δὲ ὕλικῶν καὶ τῶν ἐν αὐτῇ σχημάτων κατασκευαστής· ἀοράτος τε καὶ ἀναφής, αἰσθητῶν καὶ ἀοράτων αὐτὸς γεγονώς πατήρ. Τοῦτον διὰ τῆς ποιήσεως αὐτοῦ ἴσμεν, καὶ τῆς δυνάμεως αὐτοῦ τὸ ἀόρατον τοῖς ποιήμασι καταλαμβανόμεθα. Δημοουργίαν τὴν ὑπ' αὐτοῦ γεγεννημένην χάριν ἡμῶν προσκυνεῖν οὐ θέλω. Γέγονεν ἥλιος καὶ σελήνη δι' ἡμᾶς, εἶτα πῶς τοὺς ὑπὲρέτας προσκυνήσω; πῶς δὲ ξύλα καὶ λίθους θεοὺς ἀποφανοῦμαι; πνεῦμα γὰρ τὸ διὰ τῆς ὕλης διήκον, ἔλαττον ὑπάρχει τοῦ θειοτέρου πνεύματος ὅπερ δὲ ψυχῇ παρωμοιωμένον, οὐ τιμητέον ἐπίσης τῷ τελείῳ Θεῷ. Ἄλλ' οὐδὲ τὸν ἀνωνόμαστον θεὸν ὠροδοκῆτέον· ὁ γὰρ πάντων ἀνενδεής, οὐ διαβλητός ὑφ' ὑμῶν ὡς ἐνδεής.

In the passage which immediately follows the foregoing extract, Tatian states his opinion respecting the Christian doctrine of the Second Person of the Trinity. His statement is involved in considerable difficulty; but, whatever may have been his idea of the nature of the union, it is sufficiently manifest that he understood a most intimate connexion to have subsisted between the Father and the Son from all eternity. In order to explain the mode of it, he adopts an illustration which he seems to have borrowed from Justin (*Dial. Tryph.* p. 284. B.); comparing the Son's emission from the Father to "many fires lighted from one torch, whereby the light of the first torch remains undiminished." But, however undefined the opinions of Tatian on this subject may appear, he speaks of Christ distinctly in one place as the *God who suffered* (p. 153. A.); and, in another, as the *God who appeared in human form* (p. 159. C.) His notions respecting some other of the doctrines of Scripture, in which he mainly coincides

with his martyred preceptor, are illustrated in the concluding chapter of the Bishop of Lincoln's Account of Justin.

The *Editio Princeps* of the *Oratio ad Græcos* was printed, with a Latin version by *Conrad Gesner*, in folio: *Tiguri*, 1546. It is annexed to the works of Justin in the Paris edition, and in those of the Benedictines and Oberthur. A good separate edition was printed at Oxford in 1700, with Notes by Worth and others, the Prefaces by Frisius and Gesner, and the Dissertations of Pearson and Bull.

THEOLOGICAL STUDIES.

No. XIX.

REV. H. THOMPSON'S LIST.

(Concluded from page 242.)

[*] Shews that the Book is added by the Author to the Lists from whence this was compiled.

The Books marked thus [†] form in themselves a Theological Library.

X. PASTORAL THEOLOGY.

†Clergyman's Instructor, comprising the following Works:

1. Herbert's Priest to the Temple.
 2. Bp. Jeremy Taylor's Rules and Advice to his Clergy.
 3. Bp. Burnet's Pastoral Care.
 4. Bp. Sprat's Discourse to his Clergy.
 5. Bp. Bull's Companion to Candidates for Holy Orders.
 6. Bp. Gibson's Directions to his Clergy.
 7. Abp. Hort's Instructions to his Clergy.
 8. Bp. Wilson's Parochialia.
- Parochial Pasturage; or, the Church of England Clergyman's Thoughts and Resolutions respecting his Pastoral Duty.

Stearne de Visitatione Ægrotantium.

Slade's Prayers for the Sick.

†Mant's Order for the Visitation of the Sick.

†Paley's Clergyman's Companion. Parish Priest's Manual.

Parochial Minister's Assistant.

†Bp. Burnet's Rights and Duties of the Parochial Clergy.

Warton's Death Bed Scenes.

Observations of a Parish Priest on Scenes of Sickness and Death.

*Claude's Essay on the Composition of a Sermon.

*Rose's Commission and Duties of the Clergy.

*Smedley's Parson's Choice.

*Bp. Mant's Clergyman's Obligations considered.

†Brewster on the Ordination Services.

XI. DEVOTIONAL THEOLOGY.

Bp. Jeremy Taylor's Rule of Conscience.

†——— Holy Living and Dying.

†Bp. Wilson's Sacra Privata.

Scott's Christian Life.

Scougal's Life of God in the Soul of Man.

Great Importance of a Religious Life.

Doddridge's Rise and Progress of Religion in the Soul.

*†Bp. Hall's Contemplations.

*Pensées de Pascal.

*Réflexions de Fénelon.

*A Kempis de Imitatione Christi.

†Whole Duty of Man.

Nelson's Practice of Devotion.

Kettlewell's Practical Believer.

Hele's Devotions.

†Bp. Andrewes's Preces Privatæ.—Gr. et Lat.

——— Holy Devotions.

†The Christian Year.

*Bp. Jebb's Piety without Asceticism.

XII. SERMONS AND MISCELLANEOUS.

- Divines of the Church of England,
edited by the Rev. T. S. Hughes,
(those published are Sherlock and
Barrow).
†Boyle Lectures.
†Bampton Lectures.
†Warburton Lectures.
*†Hulsean Lectures.
Lady Moyer's Lectures.
†Christian Advocates' Publications.
†Burnet's Abridgment of Sermons
preached at Boyle's Lecture.
†Barrow's Works.
Baxter's Practical Works.
Bingham's Works.
Bocharti Opera.
†Bulli Opera, folio.
Broughton's Dictionary of all Religions.
Bryant's Works.
†Chillingworth's Works, folio.
†Grotii Opera.
Hammond's Works.
Bp. Hooper's Works, folio.
Jackson's Works.
*Abp. Leighton's Works.
†Lightfoot's Works.
Stanhope's Works.
Waterland's Works.
Bp. Wilson's Works
Mede's Works.
Rennell's Works.
†Bp. Jeremy Taylor's Works.
Bundy's Passages in the Life and
Death of the Earl of Rochester.
Relandi Palæstina.
Selden de Diis Syris.
—— de Synedriis.
—— de Jure Naturali.
—— Uxor Hebraica.
—— de Successu in Pontificatum.
Hyde de Religione Persarum.
Lord Barrington's Miscellanea Sacra.
Jebb's Sacred Literature.
†Cudworth's Intellectual System.
†Locke on the Understanding.
Bacon's Advancement of Learning.
Watts on the Improvement of the
Mind.
†Encheiridion Theologicum.
Bp. Beveridge's Thesaurus Theologicus.
Clarendon's Rebellion.
Tracts of the Society for Promoting
Christian Knowledge.
Abernethy's Sermons.
Atterbury's (Lewi's) Sermons.
—— (Bp.) Sermons.
Balguy's Sermons.
Bentley's Sermons.
Berens's Village Sermons.
Beveridge's Sermons.
Blackhall's Sermons.
Blair's (James) Sermons.
*†Bp. Blomfield's Sermons.
Bragg's Sermons.
Berriman's (W.) Posthum. Sermons.
Bundy's Sermons.
Calamy's Sermons.
Carter's Sermons.
Clagett's Sermons.
Clockman's Sermons.
Bp. Conybeare's Sermons.
—— eleven single Sermons.
Delany's Sermons.
Denne's Sermons.
Dodwell's Sermons.
D'Oyly's Sermons.
Duke's Sermons.
Felton's Sermons.
Fidde's Sermons.
Fleetwood's Sermons.
Fothergill's Sermons.
Harvest's Sermons.
Hickman's Sermons.
Bp. Horsley's Sermons.
Bp. Latimer's Sermons.
Lucas's Sermons.
Markland's (Abraham) Sermons.
Marshall's Sermons.
Maynard's Sermons.
Nelyin's Sermons.
Newcome's (Bp.) Catechetical Course
of Sermons for the whole Year.
Norris's Practical Discourses.
Ogden's Sermons.
Paley's Sermons.
Powell's Sermons.
Rogers's Sermons.
Seed's Sermons.
Sharp's Sermons.
Bp. Sherlock's Sermons.
Smalbridge's (Bp.) Sermons, folio.
Smith's (John) Select Discourses.
South's Sermons.
Sprat's Sermons.
Stebbing's (Dr.) Sermons.
Stephen's Sermons.
†Taylor's (Bp. Jeremy) Sermons.
Terry's Sermons.
†Tillotson's Sermons.
Tottie's Sermons.
Wake's (Abp.) Sermons.
Warren's Sermons.

Weston's (Bp.) Sermons.
 Wheatly's Sermons.
 Whichcott's Sermons.
 Wise's Sermons.
 Young's Sermons.

†Family Lectures; a Collection of Sermons, forming part of the Elegant Extracts.
 Pitman's two Series of Discourses for the Sundays and Holydays.

XIII. PERIODICALS.

British Critic and Quarterly Theological Review. Christian Remembrancer. Clergyman's Almanack.

THE FATHERS.—BEST EDITIONS.

Patres Apostolici. Cotelierius.	Dionysius Alexandrinus. Bibliotheca Patrum.
Abp. Wake on the Apostolic Fathers.	Methodius. Combesis.
Justin Martyr.	Arnobius.—Edit. Lyons, c1515L.
Athenagoras.	Lactantius. Variorum et Dufresnoy.
Tatian.	Athanasius. Benedictina.
Theophilus of Antioch.	Hilary. Benedictina.
Irenæus, Feuardentius.	Epiphanius.
Clement of Alexandria. — Paris, c1515XXL.	Basil. Benedictina.
Tertullian. Tigaltius & Franeker.	Gregory of Nazianzen. Morell. 1690.
Hippolytus. Bibliotheca Patrum.	Gregory of Nyssa. Morell.
Ammonius Alexandrinus. Ibid.	Optatus. Du Pin.
Origen. De la Rue.	Ambrose. Benedictina.
Julius Africanus. Wetstein.	Jerom. Paris. c1515CCXIII. c1515CCVI.
Gregory Thaumaturgus. Vossius.	Augustine. Benedictina.
Cyprian. Goulartius.	Chrysostom. Savile. Montfaucon.

READING IN.

MR. EDITOR,—Perhaps it has sometimes happened to you to be present when an incumbent has read in; and perhaps while you listened to the Thirty-nine Articles,—at best got through with cold indifference,—you have thought it a pity that the Church had not considered it sufficient that the Minister should signify his assent and consent to the Bishop privately. I must confess I thought so myself till lately: but it chanced, a few weeks ago, that I found myself in a parish near London when a new rector was about to read in. I heard this with sorrow, and, if it had not been too late, should have made my arrangements for going elsewhere. As it was, I made up my mind to go to church, and sit out a dull lecture an hour long. But I was agreeably disappointed, as you shall hear. The service proceeded as usual till the time of the sermon, and I began to flatter myself that, for some reason or other, the thirty-nine articles were to be put off till the afternoon. However the Rector entered the pulpit, and, taking for his text 1 Tim. i. 13, "Hold fast the form of sound words," after a little exordium upon the necessity for a form of sound words which was found to exist even in the earliest ages of the Church, and the evils and sin of schism, he remarked that it was to be expected that an apostolical Church like our own would follow this example, and draw up a form of sound words to which she would require her Ministers to subscribe their assent; and also that, to give the congregation confidence in their pastor, it was further ordered that he should read this form of sound

words, commonly called the Thirty-nine Articles, before them. This, he said, he was now about to do, and begged their full attention to what he trusted they would find neither uninteresting nor unedifying. And so indeed it proved; for he read the Articles so clearly and distinctly, and with a manner in which dignity and sincerity were so happily blended with an earnest desire to be understood; and moreover, the emphasis was so justly placed, that it became a perfect divinity lecture, and I assure you I listened with untired attention; and, if I may judge by the countenances of the congregation around me, this impression was general: and I am much mistaken if many of the individuals composing it did not employ their Sunday evening in making themselves better acquainted than they had hitherto been, with the formularies of our Church doctrines. Such was the effect upon myself, and altogether I was so much struck and pleased, that I determined (although unused to appear in print) to send the account to you for the benefit of any of the Clergy who may be willing to take a hint.

I remain, Sir, your obedient Servant,

A WELLWISHER TO THE CHURCH.

LEO THE TENTH AND MARTIN LUTHER.

DON PEDRO DE SALAZAR, who accompanied Charles the Fifth's army in the campaign against the Schmalkaldic confederates, describes the reformer's attempt in the following terms, which, however they may be at variance with the most notorious facts, may chance to contain a truth more creditable to Luther than to his ghostly master, Leo the Tenth.

"In the kingdom of Germany," says Salazar, "and in the province of Saxony, lies a town containing about four thousand souls, where money is coined; people call it Eisleben; it belongs to Duke John Frederick, who is a prince of the Empire and an elector. In that place lived one John Luther, who, with his loving wife, employed himself in rearing a son, by name Martin; the which son came into the world at three o'clock in the morning of the 10th of November, 1483. As the child shewed an ardent desire for learning from his tenderest years, and his parents, acting under the advice of some estimable friends, were anxious he should be trained to 'things of good report,' they took care that he should frequent the common school. When he was grown older, they sent him to Bologna, Erfurt, and other universities, where he was diligent in prosecuting his studies, furnished himself with considerable acquirements, and rose to be a Doctor in Divinity. However, in order to raise himself into note, and obtain a high appointment in the Church, Luther paid a visit to Rome, where he became acquainted with Pope Leo the Tenth. This pontiff, considering him to be a good scholar, entrusted him with a special and delicate mission to Germany, and promised him a cardinal's hat if he should acquit himself of the task with success. In order to please the Pope Luther undertook the commission, executed it most completely, and, upon his return, demanded the recompense which had been held out to him. Leo, however, bethought himself that he should get into disgrace if he gave away a cardinal's hat in

return for the settlement of what was nothing more than a private concern of his own. On this view of the matter, therefore, he determined on breaking his word, and endeavoured to satisfy Luther by appointing him abbot of a monastery, with an income of eight thousand ducats a-year, and loading him with fair words as an inducement to him to accept the appointment. But Luther set his face against it, and still the cardinal's hat was not forthcoming; he quitted Rome, in consequence, with great discontent of heart, and, returning to Bologna, where he had been a collegian already, remained in that city for three years' space, during which no man ever saw him laugh; "or, as it stands in the original, "*donde no se hallo le huviesse visto reir en todos ellos.*"

QUAKER CHRISTIANITY.

Mount Schrecken, April 2, 1831.

MR. EDITOR,—A great schism has recently occurred amongst the followers of Penn. The seceders call themselves Orthodox; they profess a belief in the Trinity, and in the atonement of our Saviour: the rest therefore do not, but are absolutely not Christians.

The proportion at three of the last great American yearly meetings is exhibited in the following Table.

	Friends.	Of which Orthodox.
New York Yearly Meeting	13,341	5,921
Philadelphia	18,141	7,134
Baltimore	10,000	300
Friends	41,482	13,355
Orthodox	13,355	
	28,127	

So that in a population of not 50,000 Quakers, nearly 30,000 are not Christians! So much for dissent!

Sir, your humble Servant, A TREMBLER.

P.S. What is the proportion of infidels in the English branch of Quakerism?

IMPROVED TREATMENT OF THE CHRISTIAN POPULATION IN TURKEY.

ADVERSITY appears to have effected a beneficial change in the character of the Ottoman ruler; he is not only sedulous in his endeavours to approximate his policy with that of Christendom, and to adopt the habits and customs of the more civilized states of Europe; but we are happy to learn, by very recent advices, "is intent upon gaining the goodwill of his Christian subjects by every possible concession and indulgence. He is evidently anxious, by pursuing a kindly system, to acquire in time that degree of influence over them, which has hitherto converted them into ready and formidable tools of Russian ambition. Amongst other proofs of this change of policy, may be

adduced that of his having directed the contributions levied for the public treasury by the Pachas of Bulgaria, Albania, and Roumelia, to be placed at the disposal of Prince Milosh, governor of Servia, for the support of the Christian population in those provinces. The whole amount of these contributions is estimated at three millions of Turkish piasters."—*Letter from Constantinople, of the 6th of February last.*

SCOTCH EPISCOPAL CHURCH.

MR. EDITOR,—The deep interest which you have ever testified in the prosperity of our National Church, induces me to address you in behalf of the Clergy of a sister communion, viz. of the Episcopal Church of Scotland. In the smaller towns, and especially in the northern dioceses, the sum raised, and in many cases with *extreme difficulty*, by the congregations, is barely sufficient for the subsistence of the pastor.

The following statement proves the urgency of the case :—

Diocese of Ross and Argyle.		Diocese of Moray.	
	Per Ann.		Per Ann.
The Bishop receives	£ 150	The Bishop	90
1 Clergyman	130	1 Clergyman	45
1 Ditto (two congregations) ..	36	1 Ditto	45
1 Ditto..... (ditto)	55	1 Ditto (three congregations) ..	30
1 Ditto..... (ditto)	27	1 Ditto	35
1 Ditto	35		
1 Ditto	45		
1 Ditto (two congregations) ..	55		

In an age like the present, distinguished, we may hope, for a full recognition of the value of Christianity, and of the duties which it includes, we may trust that this circumstance, if widely known, will excite the attention and sympathy which it so unquestionably claims. As the above statement is abstracted from a parliamentary document, it is not improbable that the case of these "*poorer brethren*," may excite the favourable attention of the legislature; but might not a society be instituted, for the purpose of placing in the hands of the several Scottish Bishops, a small annual sum, to be distributed according to their discretion, or that of a committee, among the more necessitous Presbyters of their pure and apostolical church?

Trusting that through the medium of the *Christian Remembrancer* this statement may be more widely known, and that some of the influential members of our Establishment may be induced to aid the good work,

I am, Sir, your obedient servant,

A MIDDLESEX CLERGYMAN.

A most worthy and respectable Clergyman died a few years ago in Glasgow, after officiating to a small congregation for upwards of thirty years, at the annual stipend of forty pounds. It is with great satisfaction I perceive that the Gaelic Episcopal Chapel in that city has received important assistance from the venerable "Society for Promoting Christian Knowledge."

RELIGION IN POLAND.

(From Notes by Dr. B. Zaydler, a Native.)

THE majority of the inhabitants (4,088,289 in number) in the kingdom of Poland, profess the Roman Catholic faith, which enjoys the special protection of the government, but without prejudice to entire freedom of conscience and worship with regard to every other creed. Every denomination of Christians is likewise entitled to equality in the eyes of the law, and an equal enjoyment of civil rights. The high Catholic Clergy consist of eight Bishops, at whose head stands the Archbishop of Warsaw, primate of the kingdom. The united Greek Church has a Bishop; the Lutherans and Calvinists have their Pastors; the Hebrews their Rabbis, and the Mahometans their Imams. The extent of each palatinate forms the extent of the corresponding diocese: consequently, there are eight Bishops, and their eight dioceses contain, eight cathedrals, 130 deaneries, six colleges, 1638 parochial churches, 117 affiliated churches, eleven diocesan schools, 151 spiritual congregations of the male, and twenty-nine of the female sex. The Greek diocese of Chelmno possesses one cathedral, twenty-one deaneries, 287 parochial churches, one seminary, and three congregations of the male sex. By virtue of a bull, of Pius VII. in the year 1819, thirty-one congregations of the male, and thirteen of the female sex, attached to Roman Catholicism, were suppressed. The number of ecclesiastics belonging to the latter creed, is 2,740; and to the Greek faith, 354. The Christian churches, neither of the Eastern nor Western Latin persuasion, are six attached to the Russo-Greek, twenty-eight to the Lutheran, nine to the Calvinist, and two to the Philippine faith. The former (Russo-Greek) are subject to the synod of St. Petersburg, or to the jurisdiction of the Bishop of Minsk; the Lutheran and Calvinist churches, to the respective consistories sitting at Warsaw; and the Philippine, to their stariks. The Hebrews have 274 parishes, and a similar number of synagogues and rabbis; and the Mahometans, two parishes, and as many mosques and imams.

Classing the inhabitants of the kingdom in conformity with their religious tenets, we find them in round numbers, to consist of:—

Roman Catholics	3,340,000
Jews.....	400,000
Lutherans	150,000
Greek Catholics	100,000
Calvinists	5,000
Other Sects	5,000
	<hr/>
	4,000,000

LITURGY.

MR. EDITOR,—Those Clergymen, who, at the commencement of the Morning Service, use the *first* and *last* sentences, make the antecedent of *he* to be *wicked man*. Would they be greatly transgressing if they were to substitute the word "*God*," for "*he*," in the latter sentence?

A CONSTANT READER.

THE "RECORD" NEWSPAPER.

MR. EDITOR,—It is painful to find persons, who are apparently members of our venerable Church, employed in the service of its worst enemies, and constantly engaged in vilifying its respected and dignified members, and the institutions connected with it. I have been led to this remark by observing in a newspaper, bearing the name of "The Record" (April 10th), a most virulent attack on the Bishop of Gloucester for a sermon preached by him at the last anniversary of the charity children at St. Paul's; but I probably should not have been induced to take the slightest notice of such an attack, in such a publication, if the writer had not aimed his shafts beyond the Bishop, whose character will defend itself, and assailed the venerable Society for Promoting Christian Knowledge, as sanctioning heretical doctrine in giving circulation to this sermon.

It will scarcely be deemed credible by reasonable men, that any person in his senses should have brought a serious charge on the ground he has taken. The Bishop, at the opening of his sermon, expresses his satisfaction at the sight of so many *innocent* children assembled on such an occasion; on which the writer bursts out into exclamations, as if, by calling them *innocent*, he disbelieved or denied the scriptural doctrine of original sin. Has this writer ever read his Bible? Did he ever there observe that Noah is called a man *perfect* in his generation; and that we are commanded "to keep *innocency*, and take heed to the thing that is right?" How is this? (this writer should exclaim,) Can *any* man be *perfect*, or keep *innocency*, when we know that all are sinful beings, fallen from *innocency*? If he has the sense to understand that these expressions are used in Scripture, with reference to human beings, as *fallen beings*, and that they imply only such qualified *perfection* and *innocence* as human beings can now attain, why will he not allow to the Right Reverend Prelate the use of expressions in a similar sense, sanctioned as it is by Scripture, by our Liturgy, by all divines in every age? Again, the Bishop says of the assembled children, "We are *certain* that, rescued from vice and ignorance, they are (in these schools) brought to the knowledge of our Lord's religion, and treading in the path which leads to heaven." Can any one doubt the meaning to be, that we are *morally certain* that we are taking the best means which are placed within our power of bringing these children to the knowledge of the saving truths of the Gospel, and thereby drawing them towards heaven? And yet this writer actually endeavours to fasten on the Bishop the heresy of maintaining that *all* the children there assembled, whatever be their subsequent conduct, whatever be their subsequent measure of grace and scriptural faith, are certain of going to heaven!! I shall trouble you no further.

Your obedient Servant,

X. Y.

CHURCH SOCIETIES.

MR. EDITOR,—With respect to our Church Societies, I perfectly agree with "Your Constant Reader," (vide *Christian Remembrancer*, January, p. 52.) "that the attention of Christians must be roused,

information must be imparted, and cooperation insisted upon," and that "this must be done through the medium of the Clergy."

Such being the case, the question seems brought to a very narrow issue; and it therefore *rests entirely with the Clergy*, whether these venerable institutions be supported in a manner worthy of the Church of England, or not?

I beg a little space, Mr. Editor, for the purpose of reiterating the oft-repeated recommendation to the Clergy, to preach annual sermons in their churches and chapels in behalf of the Societies. The plan thus proposed is one which may be adopted universally, and is, moreover, of *so easy* a character, that there is no excuse for not adopting it. It has also so great a promise of being permanently beneficial, that the Clergy cannot serve the Societies in a more effectual way. There is likewise another great advantage attending it, which is this, that the Societies are most likely to be supported from *proper motives*, when their cause is advocated in the house of God.

I am glad to see a request to this effect circulated by the Newcastle committee, and I trust that the recommendation will be generally acted upon, not throughout that district only, but throughout the kingdom.

As Christians, there lies upon us the most imperative obligation to propagate that Gospel, by which alone the best of us are what we are. "Go ye into all the world, and preach the Gospel to every creature;"—"Freely ye have received, freely give;"—"Do good unto all men, especially unto them who are of the household of faith;"—are the authoritative injunctions of our Lord and his Apostles; and it is the part of every Christian minister, and every Christian layman, to give effect to them, according as they have means and opportunities of so doing.

And, surrounded on all sides, as unhappily the Church of England is, by those who would thwart her good designs,—by the Romanist, by the sectarian, and by the infidel,—it becomes her ministers to be at their post, and with the sword of the Spirit, the word of God, in their hands, to be ready to put to silence every gainsayer, and to proclaim the truth as it is in Jesus, and as maintained by her, to all the world.

I again urge the Clergy to come forward in the cause of their Church, and to assert, again and again, the claims of the Societies in connexion with her, that so all occasion for the reproach of the disaffected may be removed, and, by God's blessing, the word spoken by her ministers may have "free course, run, and be glorified."

I am, Mr. Editor,

March 10, 1831.

A SINCERE CHURCHMAN.

NOTICES OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES OF AMERICA.—No. I.

WE have occasionally noticed in our Miscellany, the views of Providence in the progress of American improvement, that there will be a greater diffusion of the Gospel, with all its invaluable benefits. We cannot but expect, that, with a growing population, there will be a progressive enlargement of the sphere of the revelation which "has brought life and immortality to light." The advancement of our holy religion will probably continue, as it has been heretofore,

gradual, but sure. Ages may roll away, and empires may rise and fall, before there shall come the promised era, when "all the kingdoms of the world shall be the kingdoms of the Lord and of his Christ." But, as we rest our expectations of that event on the rock of his never-failing promise, we have reason to rejoice in whatever promotes the accomplishment of it, by extending the profession of Christianity over the immeasurable wilds of this immense continent.

We gather abundant proof, that the Church is "lengthening her cords, and strengthening her stakes," in the increase of her ministry, in the number of her congregations, and in that of her professing members. Whether there be a proportionate increase in genuine devotion, and in a walking worthy of the vocation, is a question which exacts a more extensive knowledge of the population of the different districts of the country; and, in some respects, a nearer insight of the hearts of men, than we feel a competency to in ourselves. But here we find sufficient ground on which to build the intimation, that only in proportion to such increase, the prosperity of the Church is a fit subject either of desire or of congratulation.

It is with pleasure we contemplate the organizing of the Church in two of the Western States, those of Kentucky and Tennessee, and the consequent admission of their churches within the Ecclesiastical Union. In the tide of emigration to the West, there is of course a proportion of the settlers who had inherited from their ancestors a predilection for the principles and for the services of the Episcopal Church. They are generally so thinly scattered over extensive countries, only of late brought under cultivation, that for the congregating of them under ecclesiastical ties, there are required, in every case, the energies of at least a few men of information and of influence, to take the lead in incipient measures. Such men have been found in each of the States referred to; and we indulge the hope, that their example will be followed, even in the more recently settled States and territories.

Some extracts from a report on the state of the Church in the different dioceses, as submitted by a Committee to the last General Convention, held in the city of Philadelphia, in the month of August, 1829, in compliance with the Forty-fifth Canon of 1808, may be acceptable to our readers:—

MAINE.

It is with great pleasure we are enabled to state, that, through the blessing of Almighty God, the Church, in this portion of the eastern diocese, is in a more flourishing condition than at any former period. Since the last meeting of the General Convention, in 1826, another Church has been organized, and admitted to a seat in the State Convention, who have erected a commodious edifice for public worship, and who, there is good reason for believing, will continue to persevere as zealously as they have begun. The Rubrics and Canons of the Church are, in general, uniformly complied with. Great attention has been bestowed on the subject of the religious education of children; and in no part of the United States are the Sunday Schools better ordered, better conducted, or better attended.

In behalf of *Missions*, considerable interest is excited, though the amount contributed for that purpose does not admit of any assistance

being afforded to Societies beyond the limits of the diocese. Indeed, were the amount contributed tenfold what at present it is, there would be ample employment for the whole of it, in extending the bounds of the Church in this State. No part of the Union affords a more extensive field for missionary exertion, and none, certainly, more needs assistance. With a population of 300,000 souls, which is daily increasing, there are, as yet, but *three* organized Episcopal congregations; whereas, were the necessary means afforded, before a twelvemonth, double that number could be added to our communion. This consideration, it is hoped, will induce some, to whom a gracious Providence has given wealth and abundance, to bestow some portion of it, in promoting the cause of their Redeemer and Benefactor in this distant region.

NEW HAMPSHIRE.

There are eight episcopal churches in this State. Since the last Convention, a beautiful and commodious church has been built at Hopkinton. In consequence of the omission of returns from some of the parishes, a correct account of parochial reports cannot be furnished. Strict attention is paid in the State to the regulations and Rubrics of the Church, and on the whole appears to be in a course of moderate prosperity.

MASSACHUSETTS.

We are happy to record the blessing of God on this portion of his vineyard, manifested in the continuance and gradual increase of that prosperity with which this Church has been favoured for several years past. The present number of Clergy is thirty-one. The number of congregations has increased since the last General Convention, and is now twenty-eight. The number of baptisms reported is 823; confirmations, 229; communicants, 1415. By a comparison of parochial reports from year to year, we observe, with devout gratitude to Almighty God, a very gradual but regular increase and advancement of the Church in this State. Since the last General Convention, the number of congregations, ministers, baptisms, confirmations, and communicants, has increased, if not with so much rapidity as could have been wished, yet with such constant growth as to indicate to the mind of the grateful believer the continual dew of the Divine blessing. It is believed that the Church, by suitable endeavours, might be revived in many places. We cannot but observe, however, the great want of Clergymen. The harvest is great. The field is extensive and hopeful. But the want of labourers is painfully felt. There are not less than seven feeble parishes, where missionaries might be advantageously employed; besides other places in the State where the services of an Episcopal Clergyman would be well received, if they could be obtained. While the field is widely extending itself before us, it is truly painful to observe that the supply of labourers is diminishing.

VERMONT.

The situation of the Church in this State has not materially varied within the last three years. The number of Clergy is nine. Some of the parishes have been much weakened by removals, as well as by the common dispensations of Providence; but yet, the number of communicants remains about the same, somewhat more than 800. Libraries have recently been formed in some of the parishes, in conformity with

a recommendation of the State Convention ; and Sunday Schools are in operation wherever the churches are supplied with Clergymen ; some of them connected with the general Union, and some of them furnished with considerable libraries. Baptisms reported in three years,—adults 63 ; children 163. Marriages 127. Funerals 160.

(To be continued.)

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Lichfield District Committee.

At a General Meeting of this Society, lately held, an interesting Report was read by the Treasurer (the Rev. E. S. Remington), in which we were informed that

"Five new subscribers have been recommended to the Parent Society, and three new subscribers to the local fund, since the last annual meeting.

"The number of Books issued from this Depository, during the last year, amounts to 260 Bibles; 76 Testaments; 626 Books of Common Prayer; 279

bound, and 3471 unbound religious Books and Tracts.

"Twenty-one Schools, containing 2184 children, have been supplied with Books from the Depository."

We have pleasure in announcing to the friends of the Church that a District Committee of the Society for Promoting Christian Knowledge has just been formed in the parish of St. Mary-le-bone.

Rev. J. MOORE, M.A. } Secretaries.
Rev. H. LATHAM, M.A. }

NATIONAL SOCIETY FOR EDUCATING THE POOR.

At the monthly meeting of the General Committee of this Society, on Wednesday, the 13th of April, the Schools of forty-three places were received into union, and grants in aid of the erection of school-rooms, amounting in the whole to 750*l.*, were voted to nineteen different places.

The Eighteenth Annual Report of the General Committee of the Norfolk and Norwich National Society for the Education of the Poor in the Principles of the Established Church, for the Year ending in August, 1830.

SINCE the last Report, the following new Schools have been admitted into Union, and received assistance proportionate to the claims and wishes of the superintendents, viz. :—

At Great Plumstead, a daily School

has been opened for thirty-five boys and girls, in addition to the Sunday School already established in the parish, under the Rev. J. N. White. A donation of 5*l.* and a gratuitous supply of books have been granted, in furtherance of this desirable object.

At Hethel, a daily and Sunday School for forty-nine children, under the charge of the Rev. H. Wilson and Miss Anne Wilson, has been recently established and admitted into Union. A donation of 10*l.* has been granted towards defraying the expenses of fitting up the School-room and other contingencies ; and an ample supply of books gratuitously furnished.

The above new Schools, when added to the number given in our last Report, present a total, in union with the Society, of 195 Schools, and 10,587 poor children educating therein.

The amount of the permanent allowances made by the Society to Schools in union, averages yearly about 300*l.*; and in addition thereto, the Committee have this year made occasional grants to country Schools; the greater part of which have in preceding years received pecuniary aid.

In addition to the books presented this year to the new Schools, fresh supplies have been granted to the old Schools, as under, viz.

Carleton, Stoke Ferry, Neatishead, Great Plumstead, Fakenham, and Great Witchingham; making the total of books given during the last twelve-months to Schools in union, 1279 Elementary Books, 75 Psalters, 74 Prayer Books, 79 Testaments, seven dozen slates, besides pencils and the usual supply of cards.

In the two central Schools three masters and three mistresses have been trained for National Schools in the country; all of whom have received from the funds pecuniary allowances while under instruction.

The larger proportion of the Schools in the county, in union, have been examined during the past year by the appointed Visitors, and their several reports of the same are highly creditable and encouraging. A most important service is rendered to the Schools by the gratuitous labours of these Clergymen in their respective Deaneries, and the Committee feel that they are justly entitled to the most cordial and grateful thanks of the Society.

It is indeed gratifying to have to state, that for more than two years past the number of the Church of England Schools in this city, established for the daily tuition of the children of the poor, have been eight for boys (containing at this time 1079

boys) and seven for the other sex (comprising 694 girls), making a total of children now educating in our daily National Schools of *one thousand seven hundred and ninety three* children, besides a further addition of *seven hundred and thirty-six* receiving the advantage of Sunday instruction. Here then is presented to the view of the friends of National Education the gratifying picture of *two thousand five hundred and twenty-nine* of the offspring of our poorer brethren in Norwich enjoying the blessings of useful and sound religious instruction in the principles, and under the nurturing patronage of our excellent Church.

The experiment of obtaining a small weekly contribution from the parents of the children was *first* tried in our earliest District School. It was soon found to work well, and to be advantageous, not only in a pecuniary point of view, but as tending to give the parents a personal interest in the right education of their offspring; and at the same time ensuring a more regular attendance at the School.

The alacrity and punctuality with which a payment of twopence per week for each child has been made by the parents in this city is as creditable to them as it has been encouraging to the managers of the Schools; and in order that all our National Schools here may be on the same footing, the treasurer and trustees of the same have this last year resolved to do away with the plan of gratuitous instruction in the three central Schools; and it has been most gratifying to them to have had to witness the readiness to meet this new claim on the part of the parents of the children receiving instruction therein.

The accounts of our first District School for the last four years* will

* This School has never averaged less than 160 girls under daily tuition, besides the addition on the Sundays of 70 more; and, with the exception of rent for the room, it has nearly supported itself, as the following account of Receipts and Disbursements will shew, viz.—

In 1826 the annual expenses were	£ 53	0	3	the annual receipts	£ 48	19	8
1827 .....ditto.....	52	10	5	.....ditto.....	47	2	4½
1828 .....ditto.....	55	16	3½	.....ditto.....	42	11	0
1829 .....ditto.....	55	5	6	.....ditto.....	43	17	3

Making the average expense of supporting the School for the last four years £8. 10*s.* 6½*d.* per annum.

prove the practicability and beneficial utility of the scheme; and it has received a further confirmation by the annual returns of all our other District Schools. So that in the course of a few years, and with very circumscribed resources, we have been enabled to increase the number of daily

National Schools in Norwich from three to fifteen, and the number of children receiving the blessings of useful and religious education from 345 to 1793.

J. N. WHITE, B.D.

JOHN EDWARDS, M.A.

JOHN KISTON, Esq.

} Secretaries.

Report of the State of the

BLUE COAT HOSPITAL, IN LIVERPOOL,

From the 1st of January, to the 31st of December, 1830.

Christianæ Charitati promovendæ inopique pueritiæ Ecclesiæ Anglicanæ principiis imbuendæ sacrum, Anno Salutis MDCCXXXI.

SINCE the publication of the last Annual Report of this Charity, the alterations and additions to the buildings then contemplated have been completed, and the debt of 1,140*l.* with which the Institution was previously encumbered, has in consequence, been increased to 1576*l.*

The Trustees consider it superfluous to enter into any detail of the course of instruction pursued in the schools—they have the very best authority for stating, that in no other Institution in the kingdom is the system of Mutual Tuition adopted with better success, or carried to a greater degree of perfection. In the course of the year, twenty-five Masters and Mistresses have received instructions in the system of teaching. Visitors are admitted at all reasonable hours, to witness the process: and the public examination of the children in the Chapel of the Hospital, on Sunday evenings, commences at half-past four o'clock. Sixty-nine boys, and nineteen girls have left the schools in the course of the year—the boys, with a few exceptions, have been apprenticed to sea and mechanical trades, the girls to respectable families as domestic servants; and, it is to be hoped, have carried with them into society, no small portion of that knowledge, which, through the blessing of the Almighty,

may promote His glory, and contribute to make them wise unto salvation.

For the first time, an attempt was made last year to collect the subscriptions by boys from the school, in which they succeeded much beyond the expectation of the Trustees; for not only has a considerable saving been effected to the funds, but the amount of arrears is less, and upwards of one hundred and thirty new subscribers have been obtained, chiefly through their solicitation; of course the plan will be continued, and the Trustees take the liberty of expressing a hope, that as little difficulty as possible may be opposed to their success, and also to add, that an early payment of the Annual Contributions would materially enhance their value.

The permanent income of the Institution, derived from the interest of money, &c., is this year 508*l.*; whilst the expenditure is about 3,500*l.*, or 10*l.* per child—thus leaving 3,000*l.* to be made up by Annual Subscriptions, Church Collections, and casual Benefactions—sources, at all times extremely precarious; and which, notwithstanding 200*l.* received from the Committee for conducting the Musical Festival, have fallen short of meeting the current expenses, by more than 430*l.* The respectable and opulent inhabitants of the town and neigh-

bourhood are therefore earnestly requested to afford that assistance to their poorer brethren, which they, were they in similar circumstances, would expect not to be withheld from themselves.

The number of children at present in the Hospital is 350; viz. 250 Boys, and 100 Girls—of whom 88 are or-

phans, 216 fatherless, 31 motherless, and 15 who have parents, but in indigent circumstances.

The Governors and Trustees for this charity are one hundred in number; the Worshipful the Mayor, and the Reverend the two Rectors for the time being, by virtue of their offices, and the remainder by election.

POLITICAL RETROSPECT.

DOMESTIC.—The following is an abstract of the net produce of the Revenue of Great Britain, for the years and

quarters ending April 5, 1830 and 1831, shewing the increase or decrease on each head thereof.

	Years ended April 5,		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	16,104,860	16,538,425	433,565	—
Excise	17,440,832	16,069,612	—	1,371,220
Stamps	6,643,435	6,565,575	—	77,860
Post Office ..	1,380,000	1,350,011	—	29,989
Taxes	4,903,165	4,964,025	60,860	—
Miscellaneous	421,769	271,466	—	150,303
	46,894,061	45,759,114	—494,425	1,629,372
Deduct Increase.....			—	494,425
Decrease on the Year			—	1,134,047

	Quarters ended April 5.		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	3,518,522	3,713,386	194,864	—
Excise	3,188,770	2,362,607	—	826,163
Stamps	1,626,759	1,587,043	—	39,716
Post Office ..	347,000	339,000	—	8,000
Taxes	374,903	325,523	—	49,380
Miscellaneous	49,683	37,769	—	11,914
	9,105,637	8,365,328	194,864	935,173
Deduct Increase.....			—	194,864
Decrease on the Quarter			—	740,309

The following statement exhibits the Income and Charge on the Conso-

lidated Fund for the quarters ending the 5th of April, 1830 and 1831.

INCOME.	Quarters ended April 5.	
	1830.	1831.
	£	£
Customs	3,467,664	3,573,769
Excise	2,188,770	2,319,381
Stamps	1,626,759	1,587,043
Post Office	347,000	290,000
Taxes	374,902	325,523
Miscellaneous	49,683	37,769
	9,054,778	8,133,485
To Cash brought from Civil List.....	1,025	—
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	156,886	257,755
	9,212,689	8,391,240
CHARGE.	Quarters ended April 5.	
	1830.	1831.
	£	£
Exchequer Annuities	21,255	21,255
South Sea Company	73,960	73,677
Bank on their Capital	89,125	89,125
Dividends.....	4,862,842	4,889,635
National Debt	230,387	531,018
Civil List	212,500	—
Pensions	97,947	82,806
Other Charges.....	195,553	92,484
	5,783,569	5,780,000
Surplus	3,429,120	2,611,240
	9,212,689	8,391,240
Exchequer Bills issued for the Consolidated Fund, at 5th January, 1831, and paid off out of the growing produce of that Fund in the Quarter ended 5th of April, 1831	—	4,327,966
Surplus, 5th April, 1831.....	2,611,240	—
Issued out of the Consolidated Fund, on account of the supplies granted for the service of the year 1830	3,078,924	467,684
Total at 5th April, 1831, to be provided for by an issue of Exchequer Bills charged on the growing produce of the Consolidated Fund, in the Quarter ended 5th of July, 1831	—	4,795,650

In our last we recorded, that the second reading of the Bill for the Reform of the Representation of the Commons in Parliament, had been carried by a majority of one. Immediately after that, the farther consideration of the measure was adjourned to the 18th of April. On that and the following day, the discussion was re-

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sumed, chiefly on a resolution proposed by General Gascoyne, "That the number of members returned for England and Wales, to serve in the United Parliament, ought not to be diminished." On a division, there appeared for the resolution, 299, against it, 291—majority against ministers, 8. On the 21st, administration having

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declared the measure abandoned as a ministerial one, tried their strength on a motion of adjournment, and found themselves in a minority of twenty-two votes.

On the 22d, ministers waited on the king, and tendered him their seals of office. A council was immediately held, when it was resolved instantly to prorogue parliament. At the hour when the house commenced its sittings, His Majesty went in his usual state to the House of Lords, and the Speaker, with an unusual attendance of the Commons, having presented themselves, he, in a short speech, prorogued the Parliament. The Lord Chancellor then, by His Majesty's command, prorogued both houses to Tuesday, the 10th day of May.

His Majesty's command for the dissolution of parliament appeared in an Extraordinary Gazette, on the 23d, calling a new parliament, to assemble on the 14th of June.

FRANCE.—The king of the French has dissolved the Chamber of Deputies. He went in person to the performance of this act of his regal authority. His speech was pacific. He adverted to the great military preparations at present carrying forward in that country, but declared that they were solely to give efficacy to negotiation; and anticipated, as near at hand, the period of their reduction to the footing of a peace establishment.

The eternal exclusion of the exiled branch of the royal family from the throne of France, has been carried in the Chamber of Peers, by a vote of seventy-four against forty-five members.

ITALY.—The body of insurgents which retreated from Rimini having taken a position in the mountains, were attacked in it by the Austrians, who were repulsed with the loss of 1000 men. Encouraged by this success, they have ventured to approach that city, and at the date of the last despatches, the imperial general had thought it advisable to remain on the defensive, until he had received reinforcements.

POLAND.—The spirit and patriotism of the Poles is ably maintained by the skill of their generals, and the bravery of their troops. General Scrynecki, on the evening of the 30th of March,

passed a body of 25,000 men over the Vistula, and attacked the right wing of the Russian army before day-break of the following morning. The Russian general was completely surprised, and, in the space of two hours, driven from his position in great confusion, leaving a great part of his artillery behind him. On the 1st of April, the Polish general renewed the attack, and with decisive success. The loss of the Russians, in killed, wounded, and prisoners, in these two actions, is estimated at full 20,000 men. The head-quarters of the Polish army, on the evening of the 2d of April, were at Minsk.

Three days after, General Scrynecki attacked the main body of the Muscovites, under Marshal Diebitsch, and compelled them to fall back, with considerable loss in killed and wounded, several pieces of cannon, and a part of the military chest. Marshal Diebitsch narrowly escaped being made a prisoner during the action. The Lithuanians in the Russian army went over to that of their own countrymen during the battle, and contributed to achieve the victory.

It is ascertained, beyond all doubt, that the provinces of Lithuania, Volhynia, Samogitia and Podolia, have risen, and are uniting their efforts to those of their brave countrymen already in arms, to secure their national independence.

TURKEY.—The consequences of the late war with Russia, in the reduction of the military strength of the government, are shewing themselves in the assumed independence of several of the pachas. Amongst these the pacha of Scutari is particularly distinguished, both by his ability and activity. Taking advantage of the adverse feeling of the remains of the old troops in Constantinople against the new ones, who are trained to European discipline, he had nurtured an extensive conspiracy against the Sultan in his own capital, and which was to have burst into action as soon as the rebel chief entered Romania, whither he is advancing with his forces. The plan was discovered, and one of the summary executions so common in the history of the Porte appears, at least for the present, to have checked the domestic treason—eight hundred heads have been exposed on the walls of the seraglio.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

New Churches have been consecrated at Forton;—at Hordle, near Lymington; and at Wellington, Somerset.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Allan, William	Chapl. to the Right Hon. the Earl of Buchan.
Crotch, Wm. Robt.	Mast. of Lucton School, Taunton.
Harper, Henry, J. C. ...	Joint Conduct. of Eton Coll.
Hawkins, Wm. B. L. ...	Domestic Chapl. to H. R. II. the Duke of Sussex.
Murray, T. B.	Chapl. to the Earl of Rothes.
Stedman, — <i>D.D.</i>	Minister of St. Margaret's Chapel, Bath.
Willoughby, H. P.	Chapl. to Lord Holland.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alderson, R. J. C. ..	Ipswich, St. Mary, R.	Suffolk	Norwich	Lord Chancellor
Blakiston, Peyton ..	Lymington, C.	Hants	Winchest. V. of Boldre	
Burton, Henry	Condover, V. with Longnor, C. and Upton Cressett, R. to Atcham, V.	Salop	Lichfield	E. W. S. Owen, Esq. Robt. Burton, Esq.
Cobbold, F.	Helmeley, V.	Suffolk	Norwich	Lord Chancellor
Coleridge, J. Duke .	Preb. in Cath. Ch. of Exeter and Lawhitton, R. to Lewannick, V.	Cornwall	Exeter	Bp. of Exeter Lord Chancellor
Courtenay, F. J.	North Bovy, R.	Devon	Exeter	Earl of Devon
Ellison, Noel Thos.	Huntspill, R. to Nettlecombe, R.	Somerset	B.&W.	Balliol Coll. Oxf. Sir J. Trevelyan, Bt.
Fauquier, G. L. W.	Bacton, V. to Bradfield, R.	Norfolk	Norw.	Hon. J. Wodehouse Lord Suffield.
Fisher, John	Stony Stanton, R.	Leicester	Lincoln	Marq. of Hastings
Flockton, Jonathan .	Sherbourne, V.	Norfolk	Norwich	Bp. of Ely
Foley, T. Octavius ..	Llansadwrw, V. Bugbrooke, R.	Carmarth. St. David's Adm.	Sir T. Foley	
Harrison, J. H. ...	to Water Overton, C.	Northam. Peterboro'	Rev. J. H. Harrison	
Horlock, H. D. C. S. .	Box, V.	Warwick	Lichf.	Earl of Bradford and other Trustees Rev. H. D. C. S. Horlock
Jeston, H. Playsted .	Cholesbury, C. Minor Can. in Cath. Ch. of Ely	Wilts	Sarum	Trustees of Mr. Neale
Leach, W. Crawley	to Dilham, V. with Honing, V.	Bucks	Lincoln	
Loveday, Thomas ..	East Ilsley, R.	Norfolk	Norwich	Bp. of Ely
Matthie, Hugh	Worthingbury, R.	Berks	Sarum	Magd. Coll. Oxf.
M'Donald, Alex. ...	Cotterstock, V. with Glapthorne, C. Burgh Apton, R.	Flint	Chester	Sir R. Puleston, Bt.
Nevill, H. W.	with Holveston, R. and Ottery, R.	Northam. Peterb.		Earl of Westmore- land
Pullen, William	Gidding Parva, R.	Norfolk	Norwich	Earl of Abergavenny
Randall, James	Binfield, R.	Suffolk		
Roberts, Arthur	Woodrising, R.	Hunts	Lincoln	Lord Chancellor
Uvedale, W.	Kirmond, V. and Markby, P. C. to Stixwold, V.	Berks	Sarum	Lord Chancellor
		Norfolk	Norwich	John Wayland, Esq.
		Lincoln	Lincoln	Edm. Turnor, Esq. Mr. Massingberd Christ. Turnor, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
	Saxby, R.	Leicester	Lincoln	Earl of Harborough
Vevers, Richard ..	{ and Stoke Albany, R. and Wilbarston, V. to Kettering, R.	{ Northam. Peterboro' Lord Sondes		
Wheeler, Charles ..	Stratton Audley, C.	Oxford	Oxford	Ch. Ch. Oxf.
Williams, Richard ..	Kidwelly, V.	Carmarth.	St. David's	Lord Chancellor
Williams, W. P.	Nantmellan, V.	Radnor	St. David's	Lord Chancellor

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barlee, Charles	Fritton, R.	Suffolk	Norwich	Miss Buckle
Bowen, Chas. Wm. .	Kidwelly, V.	Carmarth.	St. David's	Lord Chancellor
Copleston, John B. .	{ Preb. in Cath. Ch. of Exeter & Sampson, St. Thomas, V. and Upton, V.	Devon	Exeter	{ Bp. of Exeter J. Butler, Esq. D. and C. of Exeter
Croft, Robert	{ Can. Res. of Cath. Church of York and Rowley, R.	E. York	York.	Col. Hildyard
Emeris, John	{ Alvingham, P. C. with N. Cuckerington, C. & Little Staughton, R.	Lincoln	Lincoln	Bp. of Lincoln
Fawcett, James ...	{ Thursford, R. with Snoring, R.	Beds	Lincoln	Corp. Chr. Coll. Oxf.
Gabell, H. D.	{ Ashow, R. and Binfield, R. & Winches, St. Lawrence, R.	Warwick	Lichfield	Chandos Leigh, Esq.
Hibberd, John	Sutton Mandeville, R.	Berks	Sarum	{ Lord Chancellor Hants Winch.
Hitchens, T. M. ...	{ Cotterstock, V. with Glapthorne, C. Llanarth, V.	Wilts	Sarum	Mr. Hibberd
Homfray, Francis. .	{ and Llanvair, Kilged- lin, R.	{ Northam. Peterboro' Sir Geo. Booth, &c.		
Pearce, Harry	Hemingby, R.	Montg.	Lland.	{ Sir C. Morgan, Bt. Archd. and C. of Llandaff
Sharpe, Joseph	Kirkby-Lonsdale, V.	Lincoln	Lincoln	King's Coll. Camb.
Slatter, Thomas	Shipton-on-Charwell, R.	Westmor.	Chester	Trinity Coll. Camb.
Tennyson, G. C. . .	{ Benningworth, R. and Enderly, R. and Great Grimsby, V.	Oxford	Oxford	Mrs. Payne
Walker, John.	Hornchurch, V.	{ R. Ainslie, Esq. G. R. Heneage, Esq. R. Burton, Esq.		
Wynter, Robert ..	{ Penderryn, R. with Brongwyn, C.	Lincoln	Lincoln	{ G. R. Heneage, Esq. R. Burton, Esq.
		Essex	{ P. of New Coll. Oxf.	New Coll. Oxf.
		Brecon	{ St. David's Rev. Robt. Wynter	
		Cardig.		

<i>Name.</i>	<i>Appointment.</i>
Gray, James. . .	Chapl. to the E. I. C. Establishment at Cutch, in the Bombay Presidency.
Woodd, Basil. .	Late Min. of Bentinck Chapel, St. Mary-le-Bone.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The new Proctors have been admitted with the usual solemnities. The Very Rev. the Dean of Christ Church presented the Rev. Daniel Veysie, M. A. Student of Christ Church, as the Senior Proctor for the ensuing year, and the Vice-President of Magdalen College (Professor Daubeny) presented the Rev. Robert Meadows White, M. A. Fellow of Magdalen College, as Junior Proctor, who, having taken the accustomed oaths, were severally admitted by the Vice-Chancellor.

The Proctors nominated for Pro-Proctors the following gentlemen:—

Rev. John Williams, M. A. Stud. of Ch. Ch.
Rev. Augustus Short, M. A. Stud. of Ch. Ch.
Fred. J. Parsons, M. A. Demy of Magd. Coll.
Rev. J. Linton, M. A. Fell. of Magd. Coll.

In Convocation, the following Public Examiners for the ensuing year were unanimously approved of:—

In Literis Humanioribus.

Rev. the Principal of New Inn Hall.

Rev. R. D. Hampden, M. A. late Fellow of Oriel Coll.

Rev. J. Carr, M. A. Fellow of Balliol Coll.

In Disciplinis Mathematicis et Physicis.

Rev. the Savilian Professor of Geometry.

Rev. A. P. Saunders, M. A. Stud. of Ch. Ch.

Rev. R. Walker, M. A. Tutor of Wadh. Coll.

At a meeting of the Heads of Colleges, the Rev. Renn Dickson Hampden, M. A. late Fellow of Oriel, was chosen to preach Canon Bampton's Lectures for the year 1832.

John Edward Walker, B. A. of Balliol College, has been elected a Fellow of Oriel College.

Edward Ernest Villiers, Esq. B. A. of Merton College, has been elected Probationary Fellow of that Society.

At a Convocation, holden on the 21st day of April, it was agreed, by a majority of 76 to 39, to affix the University Seal to a Petition to the House of Commons, against the *Bill for amending the Representation of the People*, now in Committee before that Honourable House.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

John Ball, Fellow of St. John's Coll.

MASTERS OF ARTS.

Rev. Walter P. Powell, Worcester Coll.

Rev. Ralph Grenside, University Coll.

Brisco Owen, Jesus Coll.

Clement Greswell, Fellow of Oriel Coll.

Thomas Bush Saunders, Wadham Coll.

H. R. Beaumont, Christ Ch. Grand Comp.

Rev. G. P. Stopford, late Fell. of All Souls'.

Rev. Thomas Humphreys, Jesus Coll.

Rev. R. French Laurence, Stud. of Ch. Ch.

Rev. Stephen R. Cartwright, Christ Church.

Rev. William Young, Oriel Coll.

John Curtis Hayward, Oriel Coll.

Rev. Power Turner, Pembroke Coll.

BACHELORS OF ARTS.

John Arthur Gardner, Trinity Coll.

T. N. Williams, Postmaster of Merton Coll.

Charles James Tottenham, Balliol Coll.

S. Taylor, St. Mary Hall, Grand Comp.

W. S. Blackstone, Christ Ch. Grand Comp.

Charles Alfred Bury, Magdalen Hall.

George Marwood, Christ Church.

Thomas Thelluson Carter, Christ Church.

Robert C. Clifton, Schol. of Worcester Coll.

Arthur Thomas Gregory, Lincoln Coll.

Charles Worthy, Queen's Coll.

Stephen Thackwell, Pembroke Coll.

Regulations agreed to by Convocation on the endowment of three Mathematical Scholarships:—

I. There shall be three Scholarships, of

50*l.* a year each, for the promotion of Mathematical Studies; no regard being had to place of birth, school, parentage, or pecuniary circumstances of the candidates.

II. The candidates shall be Members of the University of Oxford, who are Bachelors of Arts, or have, at least, passed the Public Examination, and who have not exceeded the twenty-sixth term from their matriculation inclusively.

III. Each Scholarship may be held for three calendar years from the day of election, provided the Scholar shall reside fifteen weeks in each of the two academical years next following his election; such residence to be certified in writing by the Head of his College or Hall, or by the Vicegerent in the absence of the said Head.

IV. The dividends arising from the stock already purchased, or hereafter to be purchased, in pursuance of these Regulations, shall be payable to the Trustees hereby appointed.

V. These Trustees shall be seven: viz. the Vice-Chancellor, the two Proctors, the Savilian Professors of Astronomy and Geometry, the Sedleian Reader in Natural Philosophy, and the Reader in Experimental Philosophy. In case of votes being equally divided, the Vice-Chancellor shall have the casting vote; and the presence of the Vice-Chancellor, and of two other Trustees (one of them being a Professor or Reader) shall be necessary to constitute a Board.

VI. The duties of the Trustees shall be—

1. To receive the dividends from the University.

2. To discharge all expenses incident to the Trust, and to pay the Scholars their salary on their producing the requisite certificate of residence.

3. To keep an account of monies received and paid.

4. To lay out the remainder of the dividends either in presents of money or books for meritorious, though unsuccessful, candidates, or in the purchase of stock in the names of the Chancellor, Masters, and Scholars, to be employed in promoting the general object of the Institution, at such times, and in such manner, as the said Trustees shall think expedient.

5. To submit their accounts annually to be audited by the Delegates of the University accounts.

6. To appoint for each election of a Scholar three Examiners, who shall examine the candidates, and elect the Scholar.

7. Each of these Examiners shall be at least a Master of Arts, or a Bachelor of Civil Law.

8. The same individual shall never be

appointed Examiner more than twice consecutively.

9. Two Examiners shall not be of the same College or Hall.

VII. Only one Scholar shall be elected in one calendar year.

VIII. The election shall take place annually in Lent Term.

IX. A notice of not less than twenty days shall be given by the Examiners of the time and place appointed by them for holding the examination; which notice is to be affixed to the door of the Convocation House, and to the Buttery-door in each College and Hall.

X. No person shall be received as a candidate without the consent of the Head of his College or Hall, or the consent of the Vicegerent in the absence of the said Head; and such consent, as well as the standing of the candidate, being expressed in writing, and signed by the said Head or Vicegerent, shall be exhibited to the Examiners two days at least before the commencement of the examination, together with the testimonial of the public Examiners, in case the candidate has not taken the degree of Bachelor of Arts.

XI. All the three Examiners shall act in the examination, and vote at the election.

In other respects, the examination shall be left entirely at the discretion of the Examiners.

XII. When the Examiners have elected a Scholar, they shall certify such election to the Vice-Chancellor, who shall cause it to be announced to the University by a paper affixed to the door of the Convocation House.

XIII. If after experience of these Regulations, any part of them shall be deemed inexpedient, the Trustees shall be at liberty, with the concurrence of Convocation, to make such alterations as circumstances may require.

In order to allow a sufficient interval between the establishment of these Scholarships, and the first election, it is proposed that in the year 1831, but in that year alone, the examination shall take place, and the Scholar be elected in the Act Term; such Scholar to vacate his Scholarship in the Lent Term of 1834, but to be entitled to the Salary of three full years.

CAMBRIDGE.

ELECTIONS.

Thomas Gaskin, Esq. B. A. of St. John's College, has been elected Fellow and Assistant Tutor of Jesus College.

The following gentlemen of Trinity College have been elected Scholars of that Society:—

West	Morrison	Kempley
Ellis	Hankinson	Fowler
Chapman	Lydekker	—
Dobson	Boteler	<i>West. Schol.</i>
Hawtrey	J. H. Brown	Latimer
Webster	C. J. F. Bunbury	Eales
G. Williams	E. H. Bunbury	Wrottesley

PREVIOUS EXAMINATION.—LENT TERM, 1831.

EXAMINERS.

John Heath, M. A. King's College
Edward Baines, M. A. Christ's College.
Henry Calthorp, M. A. Corpus Christi College.
Edward Biley, M. A. Clare Hall.

[The names are arranged alphabetically.]

FIRST CLASS.

Abdy, Joh.	Barnes, Trin.	Bogue, Chr.	Burford, Chr.
Ackers, Trin.	Barry, Qu.	Bolton, Clare	Bury, Joh.
Adair, Trin.	Bateman, Corpus	Borton, Trin. H.	Caley, Joh.
Allen, Pemb.	Bateman, Chr.	Boteler, Trin.	Calthorp, Joh.
Allen, Trin.	Barton, Joh.	Bowstead, Pemb.	Campbell, Trin. H.
Andras, Joh.	Bathurst, Joh.	Bowyear, Caius	Campbell, Trin.
Andrews, Trin.	Begbie, Pemb.	Brade, Qu.	Cantrell, Emm.
Arabin, Trin.	Bellingham, Joh.	Branne, Sid.	Cardew, Joh.
Baillie, Trin.	Bennett, Trin.	Bromhead, Trin.	Carleton, Trin.
Baker, Joh.	Bennett, Corpus	Brookfield, Trin.	Carlyon, Clare
Bamfield, Clare	Bindloss, Magd.	Brown, Trin.	Carter, Joh.
Barber, Joh.	Birch, Joh.	Brown, Emm.	Cartmell, Emm.
Barker, J. H. Joh.	Birrell, Sid.	Buck, Emm.	Cartwright, Qu.
Barker, W. G. Joh.	Blenkinsopp, Trin.	Bucknell, Trin.	Cass, Jes.
Barlow, Sid.	Blyth, Chr.	Bunbury, C. Trin.	Caton, Trin.

Cavendish, sen. Tr.	Holmes, Magd.	Martin, Sid.	Sharp, Magd.
Chambers, Joh.	Holroyd, Chr.	Massey, Joh.	Sharpe, Joh.
Childs, Trin.	Hopkins, Caius	Matcham, Trin. H.	Simpson, Joh.
Cogan, Cath.	Hopkins, Magd.	Maxwell, Joh.	Sloane, Trin.
Cottam, Cath.	Hornby, Joh.	May, Jes.	Smith, Pet.
Couchman, Clare	Howard, Joh.	Meadows, Corpus	Smith, Caius
Creuze, Joh.	Howes, Magd.	Mercer, Trin.	Smith, C. Trin.
Crosce, Cath.	Howlett, Joh.	Metcalfe, Joh.	Smith, D. Trin.
Dansey, Down.	Hubbard, Trin.	Mitton, Jes.	Snape, Qu.
Dickenson, Magd.	Hughes, Joh.	Monteith, Trin.	Snow, Joh.
Dimock, Joh.	Hughes, Trin.	Montgomery, Corp.	Spear, Caius
Domett, Joh.	Humble, Emm.	Myers, Clare	Speck, Joh.
Drayton, Trin.	Hurt, Jes.	Nairne, Trin.	Spence, Joh.
Durban, Qu.	Hutchinson, Magd.	Nash, Down.	Spooner, Caius
Dusautoy, Joh.	Irwin, Qu.	Nelson, Pet.	Staveley, Cath.
Edwards, Jes.	Jacob, Emm.	Nicholson, Chr.	Stawell, Pet.
Ellice, Caius	Jaques, Trin.	Nicholson, Emm.	Stevens, Pet.
Elliott, C. B. Qu.	Jenkyns, Clare	Noble, Joh.	Stock, Trin.
Elliott, J. Qu.	Jerrard, Caius	Noble, Sid.	Stockdale, Trin.
Evans, Qu.	Jones, L. Qu.	North, Trin.	Stoddart, Jes.
Evans, Cath.	Jones, E. Cath.	Ottley, Trin.	Tate, Emm.
Fawcett, Magd.	Jones, T. Cath.	Owen, Caius	Taylor, J. Joh.
Fawssett, Jes.	Jones, F. J. Joh.	Owen, Joh.	Temple, Magd.
Feachem, Trin.	Jones, J. Joh.	Paley, Joh.	Thompson, Corpus
Fellowes, Joh.	Jones, T. Joh.	Palmer, C. Joh.	Thompson, J. Joh.
Fisher, Jes.	Jones, Emm.	Parker, Joh.	Tindall, Trin.
Fisk, Corpus	Kempe, Clare	Pearce, Qu.	Tomlinson, Joh.
Forster, H. Corpus	Kemplay, Trin.	Peat, Pet.	Traversa, Chr.
Forster, J. Corpus	Kent, Clare	Phelps, Trin.	Tuck, Caius
Fowler, Trin.	Kidd, Emm.	Philpott, Joh.	Tuck, Corpus
Francis, Joh.	Kimpton, Trin.	Pine, Trin.	Tuck, Jes.
Fussell, Sid.	Kinglake, Trin.	Platten, Caius	Turner, C. Joh.
Garden, Pet.	Kirwan, Corpus	Poore, Qu.	Turner, T. F. Joh.
Garden, Trin.	Kitson, Magd.	Pound, Joh.	Umpleby, Qu.
Gayton, Trin.	Knox, Trin.	Pratt, Caius	Vaudrey, Qu.
Glennie, Pet.	Laffer, Chr.	Price, Clare	Ventris, Joh.
Glover, Pet.	Lamb, Cath.	Price, R. Qu.	Walford, Trin.
Greeves, Trin.	Langdon, Joh.	Priest, Corpus	Walter, Sid.
Greensill, Corpus	Leach, Pemb.	Pugh, Cath.	Ward, Corpus
Greenslade, Trin.	Leighton, Joh.	Quirk, Joh.	Whitaker, Qu.
Grey, Trin.	Ley, Qu.	Raikes, Corpus	Wildings, Trin.
Grigson, Corpus	Lloyd, Jes.	Reeve, Trin.	Williams, Joh.
Grylls, Trin.	Lockwood, Joh.	Reynolds, Qu.	Williams, Magd.
Gwilt, Caius	Loder, Trin.	Ripley, Joh.	Williams, Emm.
Hall, Joh.	Lowe, Trin. H.	Robertson, Corpus	Wilson, R. Joh.
Hamerton, Trin.	Lowe, Magd.	Rogers, Cath.	Wimberley, Joh.
Hammon, Qu.	Loxley, Cath.	Rolfé, Caius	Wirgman, Pet.
Hammond, Jes.	Lydekker, Trin.	Roots, Jes.	Wirgman, Trin.
Hankinson, Trin.	McDonald, Trin.	Roper, Magd.	Wix, Pet.
Harman, Caius	Mackie, Pemb.	Rose, Clare	Wood, Joh.
Harris, Trin.	Mackinnon, Joh.	Rose, Trin.	Wood F. Trin.
Haworth, Chr.	Maddock, Cath.	Royle, Trin.	Wood, R. Trin.
Heathcote, Joh.	Malcolm, Joh.	Sale, Joh.	Woodfall, Trin.
Heathcote, Trin.	Manners, Corpus	Sanders, Joh.	Worsley, Magd.
Hedges, Qu.	Marriott, Sid.	Scale, Jes.	Wright, C. Trin.
Heywood, Trin.	Marsden, Cath.	Scholefield, Caius	Wright, W. Trin.
Hildyard, Chr.	Marshall, Trin.	Sculthorpe, Joh.	York, Qu.
Hine, Corpus			

SECOND CLASS.

Alington, Joh.	Arden, Trin.	Bateman, Trin.	Bertles, Pemb.
Allbut, Cath.	Barlow, Cath.	Bates, Trin.	Bishop, Jes.
Allott, Clare	Barlow, Jes.	Begley, Emm.	Brewitt, Pet.

Bullen, Pet.	Hamersley, Trin.	Kenrick, Trin.	Russell, Sid.
Burgoynes, Trin.	Helps, Magd.	Kerr, Joh.	Sharpe, Qu.
Bush, Pemb.	Herbert, Joh.	Lee, Joh.	Spencer, Jes.
Cavie, Cath.	Hill, Trin.	Lee, Trin.	Stead, Caius
Cazalet, Trin.	Holland, Pemb.	Luxford, Trin.	St. John, Down.
Chapman, Corpus	Holt, Sid.	Marshall, Pet.	Teed, Jes.
Clarke, W. T. Joh.	Hotchkin, Joh.	Melhurst, Joh.	Thomson, Jes.
Daniel, Pet.	Hulett, Qu.	Messenger, Pemb.	Torkington, Emm.
Dawson, Jes.	Ingram, Qu.	Mitchell, Emm.	Venn, Cath.
Donn, Joh.	Jackson, Cath.	Palmer, H. Joh.	Wardroper, Chr.
Downs, Chr.	James, Qu.	Pigot, Trin. H.	Wilkinson, Jes.
English, Trin.	Jones, Trin.	Potchet, Joh.	Wyatt, Joh.
Fardell, Chr.	Judd, Trin.	Price, J. Qu.	Wylde, Joh.
Gough, Qu.	Keeling, Joh.	Roberts, Joh.	Young, Qu.

A meeting of the Philosophical Society was held on Monday evening, April 18, the Very Rev. the Dean of Peterborough, the President, being in the chair. The first part of a paper by Professor Whewell was read, containing a mathematical exposition of some of the leading doctrines of Mr. Ricardo's "Principles of Political Economy and Taxation." There was also read, by Professor Airy, a description of an apparatus, constructed under his direction, and of the properties of elliptically-polarised light exhibited by means of it. It was stated that the phenomena had been found to agree, in the most precise manner, with the results previously obtained by calculation.—After the meeting, Professor Henslow exhibited a number of the appearances of what have been called "spectral wheels," produced by the rotation of two wheels, one behind the other.

Meetings of the Cambridge Philosophical Society for the present term:—Monday, April 18; Monday, May 2; Monday, May 16; and Tuesday, May 17, (anniversary.)

The Act of Parliament for authorising the removal of the present Botanical Garden to a more eligible site, received the Royal Assent on Wednesday, the 31st of March.

DEGREES CONFERRED.

DOCTOR IN PHYSIC.

George Burrows, Caius Coll.

MASTERS OF ARTS.

Rev. James Lloyd Wallace, Trinity Coll.
Rev. William Williamson, St. John's Coll.
Rev. Geo. Philip Simpson, Corp. Chr. Coll.
Rev. Aylmer Farquhar, Jesus Coll.
Rev. Thomas B. Lutener, Jesus Coll.
Rev. Edmund Russell, Catharine Hall.
Rev. J. J. Smith, Fellow of Caius Coll.

BACHELORS IN CIVIL LAW.

Rev. Daniel B. Langley, St. John's Coll.
Rev. Edmund Pepys Nottidge, Trinity Hall.
Rev. T. Cornfield Haddon, St. John's Coll.

BACHELORS OF ARTS.

Augustus Fitzroy, Trinity Coll.
Richard George Jebb, Trinity Coll.
William Henry Rough, Trinity Coll.
Henry Trail Simpson, Trinity Coll.
Robert Wegg, St. John's Coll.
Wm. George Moore, St. John's Coll.
John Bull, St. John's Coll.
Henry Villiers Crotty, St. Peter's Coll.
Horatio Westmacott, Corpus Christi Coll.
Henry N. Bousfield, Queen's Coll.
Edward B. Warren, Queen's Coll.
Peter Von Essen, Queen's Coll.
Thomas Scott Bonnin, Queen's Coll.
Henry Dawson, Catharine Hall.
Joseph Oldknow, Christ Coll.
John Wm. Clarke, Sidney Sussex Coll.

MARRIED.

At Paington, Devonshire, the Rev. Benjamin Hall Kennedy, M.A. Fellow of St. John's College, to Janet, youngest daughter of the late Thomas Caird, Esq. and niece of Captain Devon, R. N. K. H.

NOTICES TO CORRESPONDENTS.

"R. P." shall not be forgotten, and we hope he will not forget us.

We will, if possible, meet the wishes of a "Country Clergyman."

Had the observations of a "Friend and Upholder of Church Discipline" been forwarded to the individual to whom they refer, it is possible they might have done more good than might ensue from their publication.

We have no recollection of the Sermon to which "E. B." alludes.